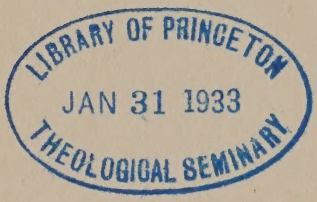
YOUTH
IN
A BELIEVING WORLD

JOHN CLARK ARCHER



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Youth in a Believing World

Studies in Living Religions

by

JOHN CLARK ARCHER

TUXIS IN THE CHRISTIAN QUEST

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PREFACE

Dear Friends,

If we are normal, we are eager for education. If we are far-sighted, we realize that the field of education is broader than it used to be and that the process of getting an education is longer and more complicated than formerly. There is more to know in every branch of knowledge. This is particularly true in the field of religion. Various phases of religion, from the crude forms found in the ocean islands to the higher forms found among the most civilized peoples of the earth, are getting more and more attention. To be adequately educated to-day we must include within the requirements a fair knowledge of the major forms of faith throughout the world.

In this course of lessons we are undertaking a study of the whole field of religion. The study cannot be thorough, for we lack the necessary time; but it can be selective, and accurate as far as it goes. It can be pursued according to our best sources of information, and it can give us grounds for satisfactory discussion and many reliable conclusions. We select from the whole field the Primitives, Confucianists, Hindus, Buddhists, Moslems, and Christians. This selection gives us every major type. Each one of these types is studied by means of typical phases. We shall be cautious about generalizations and sweeping conclusions.

Our desires are threefold: (1) to study religion by means of typical forms which are alive to-day; (2) to weigh carefully the facts that we find, to make certain comparisons, and to discover what the essentials of religion are; and (3) to purify and strengthen our own personal faith.

Come, then, and let us visit together several communities of faith throughout the world, observing what men are doing at worship, inquiring into their state of mind regarding religion, and deciding for ourselves what religion is and what it should be.

Your eager friend and guide,

THE AUTHOR.

Yale University, November 1, 1930.

Note.—For the convenience of those for whom this book is primarily intended, the editorial use of foreign terms conforms, usually, with the forms found in Webster's Unabridged Dictionary and the Encyclopædia Britannica, especially when the use of other, and often more accurate, forms might be confusing.

CONTENTS

I. What and Why Is Religion 7

RELIGION OF PRIMITIVES

II. They That Dance 14
III. Magic, Black and White 21
IV. Things That Are Taboo 28

RELIGION IN CHINA: CONFUCIANISM

V. The Chinese First Commandment 34
VI. Ancestors Who Become Gods 41
VII. Great Heaven and Its Humble Children 48

RELIGION IN INDIA: HINDUISM

VIII. "Like Father, Like Son" 55
IX. Clean and Unclean 62
X. The Wheel of Destiny 69
XI. The Glory of Works 75
XII. Saved by Grace 81

BUDDHISM IN INDIA AND BEYOND

XIII. Gautama, Who Became Enlightened 88
XIV. Buddhist Beads 94
XV. The Laughing Buddha 100
XVI. The Way of Contemplation 107

ISLAM, THE MOSLEM FAITH

XVII. The Moslem's Main Idea 114
XVIII. A Drama of Islam 120
XIX. The Veil 126
XX. Moslems at Their Prayers 132

JESUS AND THE CHRISTIAN FAITH

XXI. "The Light Which Lighteth Every Man" 139
XXII. Jesus and the World We Live In 145
XXIII. "What Is Man?" 151
XXIV. The Ideal World and Man's Salvation 157
XXV. One God, the Father 164
XXVI. Pressing Toward the Goal 171

LESSON I

WHAT AND WHY IS RELIGION

Lately, many of the larger nations of the earth have given much attention to religion. Religion is a subject which must always be considered, but at times receives very special consideration. The life of nations is much like the life of individuals in that there are various stages of development. Let us see at a glance what the situation is among the nations to-day.

Russia seems anxious to get rid of religion altogether. One great Russian has called religion the opiate of the people, putting them to sleep, as it were, or at least confusing their senses. In India, Moslems and Hindus are conscious of opposing differences in religion. Moslems are unwilling to have any political reform instituted in India which might afford the overwhelming majority of Hindus an opportunity to outvote and oppress them. In Palestine, Jews and Moslems have lived for many years in unfriendly relations, often indulging in bloody riots. Turkey, in 1928, decided to disestablish Islam, or the religion of Mohammed, so Islam is no longer the official state religion of Turkey. In Italy, the Emperor and the Pope have come to a new understanding and Vatican City, the home of the Pope, is now a capital in itself, the political capital of the Roman Catholic Church. In Japan, there has been for many years no established state religion. Instead, there is absolute religious freedom; the Government is impartial. In China the edict has gone forth that Christianity must no longer be taught in any school, even a mission school, unless other religions also are taught. China puts all religions on a par.

In America, some atheistic ("godless") societies have been formed by a rebellious few who have thought, as many Russians think, that religion is harmful to mankind.

So we might go on in our hasty view of the world's religious

consciousness and of what the nations are doing with religion. All around the world the question has been discussed: What and why is religion? We must think about it for ourselves.

WHAT IS RELIGION?

The word "religion" has various ideas wrapped up in it. What do you yourself mean when you use the word? Have you used it lately in any conversation or writing? Did you ever look it up in the dictionary? Religion may be one of those words whose meaning we grasp but cannot put into other words. When you say religion, you may mean some particular religion, such as Christianity or Hinduism—in which case you might go on to describe the particular religion. That would be a descriptive definition of one religion. What religion is in itself is more difficult to comprehend. As a general term, it might fall into a class with such terms as air, water, electricity, and the like. It is even more abstract than these terms and might be classed with goodness, reason, law, faith, and morality.

It is interesting to note that the great books of religion do not offer a specific definition of religion. In the New Testament the words for "religion" occur very seldom, yet the New Testament is talking about religion all the time. It is much the same with the sacred books of other faiths. We must conclude, then, that religion is a very comprehensive term—in fact, it is the most comprehensive term that we use. It means man's whole attitude toward life, his total view of the universe, of himself and his relation to the universe and everyone in it, and especially of his relation to God.

The word "religion" comes from the Latin word *religio*. Cicero said that it meant to gather up and consider facts about the gods and the worship of the gods. Many of the early Christian writers, the Fathers of the Christian Church, used the word as meaning "that which binds back or restrains." They were thinking in terms of the fear of God which kept men from doing irreligious things. Certainly fear—fear of gods or fear of God—has entered largely

into religion; but there is also awe and a feeling of dependence in the realm of religion, and there are still other elements, such as a sense of mystery. Also, an individual may now and then be aware that in matters of religion the mind and the emotions struggle together. You get, therefore, when everything is taken into account, a composition of fear, awe, emotional and mental processes, and a sense of dependence, of human weakness, and of the superior power of some mysterious and infinite Being which orders and controls the whole universe of men and things. Can you put this into any simple definition? Religion means different things to different people; that is why we have so many different religions in our world. That is why we have so many sects in any one religion.

A definition, however, should come last of all—if the definitions are of our making. Some one else may point out what to look for and how to interpret and evaluate it, but in the end we draw, and live by, our own conclusions. After studying religion here and there among various peoples and in various lands, we may be in a position to make a definition of religion for ourselves. We can then discuss the matter with anyone who may be interested. We shall become "at home" in the subject and can then take our own initiative. Meanwhile, the leader of this course will give you some definitions to think about, which have been made by painstaking students who have been over the ground before us.

IS RELIGION SOLELY A PRIVATE MATTER?

Benjamin Franklin once said that religion is a private affair which right-thinking men do not care to discuss. Do you agree with him in this? You may agree that religion is indeed in some aspects a "private affair," but you may say also that in some respects religion is a common and public affair as well. But possibly Franklin's remark about religion is a comment upon himself rather than upon religion. That is, we may take the remark as an indication that he wished to excuse himself for taking little stock in religion, at least outwardly. It is an open question, the

answer of which might require that we look up carefully the career of Benjamin Franklin.

John Adams once asked, "Where do we find a precept in the Gospels requiring ecclesiastical councils, synods, decrees, conventions, confessions, oaths, subscriptions, and whole cartloads of trumpery that we find religion encumbered with these days?" His question does not indicate his whole attitude in the matter, but it does indicate that he thought religion to be something other than forms of one sort or another.

Religion has been too much defined in terms of forms. John Adams considered religion something deeper, truer, and more powerful. We must ever be aware that religion and the forms of religion may not be the same. We shall have plenty of opportunity to distinguish between the two. We shall have opportunity to ask *why* religion took certain forms here and other forms there. We shall often ask: Could religion have done better under other circumstances? What forms are best suited to various people? Is there *one* religion which, if it can get itself expressed and accepted, will prove best for all mankind? We shall see that answers to these questions are not simply a matter of individual judgment. Religion is a great social concern; it is individual, national, social, and international in scope. We have seen something of its national character in what China, Turkey, and other nations have been doing with it.

On the other hand, we can easily see that whenever any nation has attempted to dictate in matters of religion, the private character of religion has made itself felt. Every normal individual is religious and he will allow no person or nation to rob him of his religious heritage and character. A nation may assail the *forms* of religion, but no human agency is powerful enough to obliterate religion itself. Man is religious, "incurably religious," said a great Frenchman. No race of men has ever been found without religion. Individuals without religion are merely exceptions to the rule and a curiosity. Russia may demolish church buildings

and mosques or turn them to uses other than those of religion; but as for abolishing religion, or abolishing God, that is presumptuous and impossible. The French nation once tried to abolish God. During the centuries various nations have passed through such a stage of irreligion. Now and then individuals get to the point where they think little of religion. But in the total view and in the long run religion holds sway with both individuals and nations. It cannot be otherwise. It is merely the fool, or a man or a nation reduced for the moment to foolishness, that proclaims, "There is no God."

WHY IS RELIGION?

Religion is a part of human life. Hindus and others have insisted that religion is a part of *all* life. Man at least knows himself to be a creature with limited powers. There are many things that he can do but many things are done which he himself cannot do. He is never long content to say that these things which get done are merely the operation of natural law. There is so much in the universe that man with all his skill and intelligence cannot do or understand or explain that he must fall back upon God and religion in order to have peace of mind. To say the least, God and religion explain what we cannot otherwise understand. They help us in our need, and sooner or later we must admit their aid.

If we ever ask *why* is religion, we probably have in mind some particular form of religion, or some particular interpretation of God. It is as if we were to ask the question in some such ways as these: Why does the muezzin give the call to prayer from the minaret? Why do the Catholics burn candles and incense? Why do Hindus bathe in the Ganges River? Do Buddhists believe that Buddha is a god? Why do Christians observe the Lord's Supper? Why do Hindus worship idols, if they do?

We wonder about various *phases* and *forms* of belief and worship and, maybe, question their value. We have the right to question the operation and expression of religion. It would hardly ever occur to us, however, to ask, "Why is religion itself?" We may

discuss and criticize certain foods, change our diet, and all that, but we always grant that the body needs food. We might compare dry and moist climates, mountain air and sea air, but it would not occur to us to think of getting on entirely without air. Food, air, and many other things are taken for granted; religion also is taken for granted. All people have taken it for granted, even as they have taken life itself for granted. Our task is to see that religion gets its proper opportunity with us and all men, to see that we make the most of it.

We seek for life, joy, peace, and brotherhood—the best and highest life, the truest joy, the profoundest peace, the purest and most effective human brotherhood. We seek also for religion which is pure and undefiled, which gives abiding joy and the deepest peace, and leads men into the freest, soundest brotherhood. In other words, we want to make the most of life and the years allowed us. What have the Hindus done about it? the Chinese? the Moslems? and others? Have we already done our best? If not, can we learn anything from what Hindus and others have done? Are they to learn more from us?

The whole world is coming into our view. Not only do we read about what goes on abroad; we actually see as well as hear the distant happenings. We are comparing notes with foreign peoples about life and experience. The whole world of religion, also, is coming into view, and we are comparing notes about God, and prayer, and faith. We must recognize that this is so, and act accordingly. We have our ways of worship and belief; the young people of China and the South Seas have theirs; young men and women of all the world have their religious problems, whether or not they discuss them openly. We live by faith. Let us try to acquaint ourselves with the faiths by which men live.

FOR FURTHER CONSIDERATION

How would you define religion?

What different religions are represented in your community?

What are the implications of a judgment that religion is not a private matter only?

Suppose we say that man is instinctively religious. Is this a satisfactory answer to the question, "Why religion"? How can you support your feeling on this?

RELIGION OF PRIMITIVES

LESSON II

THEY THAT DANCE

The brave Navahos despised the Hopis as warriors but feared them for their "medicine." Thus the Hopis, although far outnumbered, were able to defy the nomad Navahos for centuries. The Hopis were "pueblo," or house building, Indians, and dwelt in seven stone villages set high upon as many ridges of sandstone rock overlooking the plain below. Their village of Walpi, Arizona, for example, was perched upon a mass of rock six hundred feet in height. This was often the scene of their snake dance, one of the most famous religious ceremonies of primitive peoples, and the most famous of all Indian dances. Doubtless you have heard of it, and may even know something about it. It is still performed, but is doomed to vanish, together with all the ancient and peculiar customs of the various living Indians.

Many Indian children to-day are unable to speak or understand the language of their fathers. "Civilization," for good or ill, has taken its toll of picturesque and warlike Indian life. Only the peaceful workers survive. But whatever the final lot of the Hopis, their ancient customs are preserved in the writings of observers. Their dance is known in all its details, and is a typical and illuminating aspect of primitive religion.

THE HOPI SNAKE DANCE

This was a nine-day ceremony, beginning on a day in August. Those in charge were members of the Snake and Antelope fraternities. These priests were consecrated in sacred chambers hewn in the sandstone rock and entered from above by a ladder. On the floor was an altar, a mosaic of colored sands, including

zigzag lines for lightning which was to bring the rain. All around the floor altar were emblems, fetishes, priests' jugs, prayer sticks, bowls of sacred corn meal, and rattles. Under the leadership of old priests the ceremony included the drinking of a magic liquid brewed of corn pollen, herbs, and honey, and the smoking of a sacred pipe in six cardinal directions. After consecration the priests issued forth with hair unbound, clad in loin cloths and moccasins and carrying feather snake whips, hoes, and leathern bags. They went out to hunt the snakes. Having found them, they brought them at once to the sacred chamber, keeping them there for eight days, bathing them in a sacred bath, and rolling them in the sacred corn meal and in the sand mosaic of the altar.

On the sixth day a mystery play was enacted, setting forth the legend of the clan. On the ninth day came the formal dance in ceremonial regalia. Several priests, with eyes closed, were "carriers," holding live snakes in their mouths; other priests attended to guide them in the dance. Behind these danced the "gatherers," with the feather whips with which they brushed and hypnotized the snakes. The dancers circled many times about the Dance Rock. Last of all, the gatherers, with the snakes in their hands, performed their ceremony at the Rock, thereafter setting the snakes free.

What was the meaning of the Hopi dance? Primarily, it was the climax of a rain-making ceremony. The Hopis lived in an arid region where water was greatly needed for their crops in the plains around their pueblos. Accordingly, the Hopi villages enacted their rain-producing ritual, always in the general manner of the account which has been given.

Why did they use the snakes? The Hopis are not serpent worshipers, as many savage peoples have been. To them the snakes are symbols of their ancestors, or the embodiment of the spirits of their ancestors, from whom has come the knowledge of making rain. In the Hopi legend it is the Snake Mother in the underworld whose prayers at last produce the rain.

The drama of the sixth day reënacted the whole legendary process. At the close of the dance itself the wild snakes, which supposedly had been persuaded during the ceremony to become messengers, were set free to carry to the underworld the prayers for rain which the children of the Snake Mother had uttered. This ceremony was the essential element in Hopi religion. Their whole life was bound up with it, and every detail of its performance was a matter of extreme importance.

THE DANCE OF PRIMITIVE PEOPLES

Dances have been common among primitive peoples throughout the whole world. In many instances these exercises have been simply the expression of animal joyousness. They have been like the caperings of young animals, except that they have exhibited the human feeling of rhythm and the movements have been measured and often graceful. In other instances these dances have had a more serious purpose, such as providing animal and plant food or affording victories in war. They have been performed in all manner of settings, from icebound subpolar regions to heated plains, jungle clearings, and the islands of the tropical seas. Whatever their origin, they have come at last to be associated with religion. The dance itself came to have peculiar, sacred power. Men put forth to sea, and girls sing and dance daily on the beach to bring them safely back again. Men die, and the dance is performed not only to commemorate them, but to bring them back to life again, or at least to secure their aid in various further ventures. Some spirit or god is called upon to give aid, and the ceremony becomes worship.

Consider again the Hopi dance. What do you find in it to illustrate the religion of primitive peoples? Among the elements of religious character might be mentioned the following: priests and a priestly class distinct from common laymen; a consecration or ordination ceremony; a myth or legend; an altar and various utensils of worship; a ritual or order of worship; and spirits and gods to which offerings are made and prayers addressed. Among

the deities were the Snake Mother and an Earth Goddess. All the essential details are preserved in the legend and dramatized. The very utensils are interesting: eagle feathers, weasel skins, digging sticks, prayer sticks, snake whips, rattles, sacred corn meal, and a magic potion. Many of these are suggestive of the local situation. Add to them the sandstone heights and such features as the Walpi Dance Rock and you have a ceremony adapted to its own environment. Religion takes on the color of its setting.

What we say of the Hopi snake dance might also be said of any religious dance of any primitive people. It is a specific event, and yet it is more than that. The Hopi is not only "making rain"; he is exhibiting his essential religion. Take, for example, the Crow sun dance. This is the exercise and prayer for revenge, but, more than that, it is Crow religion dramatized. Here is a mourning brave thirsting for revenge. He visits a medicine man, the possessor of a sacred doll, whose power is expected to grant his prayer. These two, the mourner and the medicine man, arrange a drama that takes on the color of a war expedition. A special lodge is erected with the aid of all the men. The whole tribe is involved for a period of months. Dozens of young braves fast and torture themselves, and old warriors proclaim their prowess and recite their deeds. The entire tribe, whether participants or onlookers, is affected by the ceremony. It is a tribal event, even though for individual members, and the mourner in particular, there is some personal, intimate motive. Dancing before the sacred doll is counted on to give the mourner his vision and the proper spirit to realize it. He can go forth to avenge the slain. And the tribe has exhibited on this same occasion its general sense of religious values.

This general situation might appear all the more clearly in another illustration. The Sioux and other tribes of the Northwest were accustomed to gather in the spring of each year for an elaborate dance in honor of the sun. It was a time of tribal festivity and religious ceremonial. It was a time also when individual

warriors fulfilled the vows that they had made in war time and women fulfilled the vows that they had made on behalf of their sick. It was a time of fasting and prayer by medicine men and medicine women. Chiefs gave wise counsels and the pipe of peace was smoked. It was a time that served to recreate new life in the tribes, and to fill nature with new life. The sun dance aroused the tribal spirit and insured fertility in both the vegetable and the animal world.

Among the Cheyenne Indians the sun dance was more an individual matter, the occasion, very likely, of fulfillment of a vow. The warrior has escaped a dreadful danger, so he gives a dance before his tribe. This not only pays his vow but also serves to energize his tribe, for the whole tribe takes part, at least as sympathetic witnesses. The warrior enlists the medicine man whose assistance is required at various stages of the ceremony. Friends assist with singing and shouting, and many make offerings to the gods. The warrior paints his body with symbols of the sun, moon, and stars. Drums beat, rattles raise their din, songs are sung, and there are many dances, together with fasting and prayers. The ceremony goes on for many days and is ended at last by a sweat bath and the ritual pipe.

Whether with Hopi, Cheyenne, Sioux, or Crow, the story is much the same. The dance occasion gives a vivid picture of that strange mixture of prayer and magic which is found in the rites of primitive peoples—snake dance, green corn dance, sun dance, dance of the dead, or what not, there are features common to all. All primitives are fond of music, singing, and dancing, and employ them in religious ceremonial. There are human needs, and spirits and gods to implore to supply them, whether the local scene be desert or wilderness, seashore or mountain slope. The names of the spirits and the gods may vary with the human setting, but the meaning of the rites is much the same, whether it be amongst North American Indians or Patagonians; Congo Negroes, Pygmies, or Zulus; Andaman Islanders or Marquesans—or any others of

the one hundred and sixty millions of Primitives alive in the world to-day.

THE DANCE AND RELIGION

The dance is movement and the symbol of movement. In a very real sense it takes the place of thought. The religion of "those that dance" is one of movement and emotion, rather than of calm and reflection. The true "primitive" is a man of emotion. What thinking he does works itself out in legend and story. The phenomenon of rain, for example, he considers a matter of mystery. For him it is explained by legend and controlled by magic. He waves a rattle to imitate the thunder, pours water on the ground to imitate the rain, enlists special messengers to take his eager pleas to the spirit world, and gives his body to exciting dances. Thus he breaks a drought and brings on rain. He has no science, so he resorts to magic. He reënacts a drama based upon a legend of how the first rain came to fall. He moves in order to move Nature, for to him Nature is movable.

To the primitive the whole world is alive. He himself is alive amongst other things alive. In every object there resides a potency and a will with which he must constantly reckon. His world is a realm of mystery into which he seeks to penetrate. He must discover what is favorable to him and what is hostile, and must ally himself with the favorable and take steps to ward off hostilities. It is a world of whim in which he lives. He may cajole some powers and coerce others. The powers are much like himself and, like him, may be pleased or angered.

This conception of the world in which he lives has led the primitive to worship every conceivable object in it, either directly in itself or indirectly through some symbol or representation. He has worshiped everything that he could see upon the earth, everything he could find or think of beneath the earth, and everything visible or imaginable above the earth and in the heavens, because all had good wills to be obeyed or ill wills to be thwarted. In some

way his life is wrapped up with theirs, and he has no peace unless they favor him or he proves himself their master.

As every object in the natural world has been involved in primitive man's religion, so every object has been involved in the primitive religious dance—this universal movement set to music and singing, whether to commemorate the sacred dead or to call them back to life, to inspire the individual seeker in his quest for a vision of his god, to incite the tribal hosts to victorious warfare with devotees of alien gods, to bring fertility in fold and field, or for any other end.

PRIMITIVE-MINDEDNESS

The primitive religious dance is a symbol of the primitive religious mind. We have had in mind the one hundred and sixty millions, but we should have in mind also primitive-mindedness in religion. This quality of the human mind displays itself all along the way, whether we find ourselves among Primitives, Confucianists, Hindus, Buddhists, Moslems, or Christians. It is part of our task to identify primitive-mindedness wherever we find it. Incidentally we shall be searching our own hearts and minds for any traces of it, for we are seekers of pure and undefiled religion.

FOR FURTHER CONSIDERATION

What is the significance of the Hopi snake dance?

What are the common features of the dances of primitive peoples?

What relation does the primitive dance bear to the religion of Primitives?

Can you recall any evidences of primitive-mindedness on the part of members of your group?

LESSON III

MAGIC, BLACK AND WHITE

As a child you probably engaged in many games of "just pretend." At times you may have played magician, pretending to produce some marvelous phenomenon by hidden means known only to yourself. These games gave expression to a playful attitude toward the world of imagination. Your "tricks" were probably rather crude, and the beholders quickly "caught on." Others have been more expert and older people have taken things more seriously. There have been among us professional magicians, to our mystification and delight. They "fool" us, but we are perfectly intelligent about the matter. We have not given them credit for control of any hidden forces, but only for their cleverness in pretense and deceit.

THE PRIMITIVE MAGICIAN

The primitive magician is known by various names; for example, soothsayer, sorcerer, shaman, witch, exorcist, priest, and medicine man. Sometimes he has been known among his own people by his particular functions, as that of doctor or of rain maker. But, by whatever name he is known, the magician is the greatest figure among the Primitives. He is greater than any chief, unless the chief is a medicine man as well. He practices the pretended art of influencing the course of events, and of producing marvels, by processes which enlist the aid of spiritual beings and bring some hidden law of nature into operation. Unlike the professional magician of to-day, this primitive "scientist" does not aim to afford pleasure to people who know that he is only doing "tricks." His "knowledge" of mysteries and his "control" of hidden forces are profoundly believed in by his people. He is taken seriously in the serious affairs of life, and is the authority on all details in the world of imagination. How did he come into such great power?

You know how, when everything is going well, you take the course of events as the normal situation and give them little thought. Misfortunes, however, arrest your attention and remain in your memory, at least for a time; but you are not greatly perplexed about them, for you can offer some intelligent account of what occurred. Or, in an extreme case, when you do not understand, you accept what happened as something worth while, perhaps as something to test your faith.

It is not so with primitive folk, whose emotions get the better of them, and who have little actual dependable knowledge of the law of cause and effect. They conclude, if they do any thinking at all, that the ills of life are due to some agency. The agents may not always be visible, but they are present and active just the same. In accounting for failures, losses, calamities, and so on, the primitive mind wanders off into the world of the unseen and unknown, the world of imagination. It is the world of dreams that he enters in sleep. When he awakes, he retains the vivid impressions of what he saw and experienced in sleep. He is sure of the existence of this world beyond the world of waking.

By means of this imaginative world the primitive man accounts for all that happens in his visible world, especially for disasters. There are demons and spirits in the world of mystery. If a man falls ill, or if he dies, some demon is responsible. The demon did its evil work either from a distance by means at its disposal, or else by actually taking up its residence in the victim's body. A ghost, it is thought, may get into a man's head or stomach, or eat his liver. We say that a man is "out of his head," whereas the Primitives may think of something "in his head." They say that he is "possessed"; and some have even thought of him as divinely inspired, and have held him much in awe and respect.

THE MAGICIAN'S PLACE OF POWER

Considering the view of things held by primitive peoples, it is not astonishing that a special class of men came into office among

them. The magician is the mediator between men and the unseen and unknown. He is the man who had the greater curiosity about events, gave most thought to them and their possible "causes," hit upon certain effective "methods" of procedure, and won the confidence of his fellows in "spiritual" affairs. Thus arose the first magicians. Later magicians often got their offices by heredity, or by some "divine call." Many a child has been devoted by his parents or by his community to the "holy" office, "set apart" by some vow or other and subjected to a special training. No matter by what means the magician attained his place, he remains in it by virtue of his peculiar qualifications. He thrives on men's misfortunes and feeds upon men's hopes, no matter whether he himself has been sincere or merely a charlatan.

TWO KINDS OF MAGIC

There is black magic and there is white magic; or we might say bad magic and good magic. Black magic has to do with demons; white magic, with friendly powers. Black magic is much the lower type and stands apart by itself. White magic, in relying upon good gods for help, comes very near religion. Black magic is something independent and often hostile to religion. It is black magic which has been so prevalent amongst Primitives. Their magicians have been mostly black magicians, and their power has extended over the whole world of men and things. They have guarded men against diseases, harmful beasts, and other forms of injury. They have destroyed men's enemies and protected men from the plots of foes. They have induced or destroyed love, given strength of body and firmness of mind, inflicted disease, killed both men and beasts, and restored to life. They have altered their form, drifted off into the spirit world, above or below, and have had dealings directly with the unseen powers. Sometimes magicians, in the people's minds as well as in their own, have been considered gods.

The magician, of course, has had his "science" of sequences. He has inquired into causes and effects—those causes and effects

not to be accounted for from ordinary experience. If a savage receives a spear thrust in his body, he knows at once the reason for the pain. There is no problem for anyone. But when the pain comes from some cause not apparent, there is the problem of finding out the cause. He feels sure there must be a cause. The magician has looked into the matter and has worked out his procedure; that is, he has become the master of the "science." He works by certain principles. Two principles in particular are the bases of his operation; namely, that like produces like, and that two objects once in contact are always in contact. By these principles he has done all the marvelous things which exhibit his art and has rendered service to his community.

Take the case of like producing like. The North American medicine man has drawn the figure of a person in sand, ashes, or clay, or has shaped an image of him in clay, straw, or wood, and has then considered that he had the person in his immediate possession and control. He might do him good or do him harm, as the situation required. By pricking a certain spot on the figure he could affect the corresponding spot on the person himself. If he wished to kill an enemy, he could run a needle into the figure's head or heart. If he wished to cure the illness of a friend, even at a distance, he could prick the proper spot upon the figure of the friend and let out the demon.

The Malays used to make a charm of nail parings, eyebrows, hair, spittle, and other parts of an intended victim, enough to represent his whole body. From them they built a wax figure, and then proceeded to scorch the figure slowly, night by night, for several nights over a burning lamp. To injure his likeness was to injure him, and they looked for him to die slowly. Or, if they wished to kill him outright, they would transfix the image from the head downwards, enshroud it, and offer the prayers for the dead.

Take the case of contact magic. The Malay charm also illustrates this, for the parts used in making a charm of the intended victim had been in contact with his body, and could be thought of

as still in contact. The magician in his rôle of wizard, sorcerer, doctor, or what not, might secure portions of any man's body and make use of them. He might find teeth which had been extracted, or a weapon which had once wounded a man, or even the print of the man's foot. Such things would be useful in the magic art. He might, for example, drive a nail into the footprint and lame the man, even as the superstitious huntsman drove a coffin nail into the fresh mark of the deer's hoof, believing that it would keep the animal from escaping him, or as certain Indians would lay charms on the tracks of wounded deer.

The magician is the custodian of all such lore. In this capacity he is the supreme human agent of tribal welfare, and his person is even more a symbol of the primitive mind than is the dance.

WHITE MAGIC

Although black magic is the more common type amongst savage peoples, white magic has also been in use amongst them. There have been magicians skilled in this higher lore. These magicians of the higher sort are better known as priests. A priest is an officer of religion. It is not always easy to distinguish between the wizard and the priest, nor to separate magic and religion. Priests are sometimes wizards, and religion may be magical. It is sheer magic when the medicine man kills a private or a tribal enemy by making "medicine" with the enemy's image. The enemy has to learn about it or the process fails to work! If, on the other hand, he calls upon the Great Spirit for revenge, offering sacrifice and prayer, it is a matter of religion.

Magic and religion have at times been very friendly and have joined forces. At times magic has had to call upon religion for much needed help; and at times religion has stooped to take aid from magic. We can see at a glance that magicians made great mistakes. It is not true that like affects like; it is not true that objects once in contact are always in contact, no matter how widely separated. Magic, therefore, has had many failures. The magician has been in numerous difficulties. Often he has had to prove that

the gods were on his side. Primitive religion, too, has had to call at times upon the magic arts. Take the case of the snake dance or the sun dance. In spite of belief in the Great Spirit, the Indians had recourse to the magical effects of the dance to gain their ends.

Magic is for the sake of compelling the powers to do man's will. The African Negro may beat and abuse his fetish if it does not give him what he wants. He may even throw it away and get another. In much the same spirit certain becalmed Portuguese (Roman Catholic) sailors in the seventeenth century tied their patron saint, Anthony, to the bowsprit until he sent a breeze. In the sixteenth century St. Peter's image was once immersed to cure a drought in France. When religion does such things it resorts to magic.

But religion, rightly understood, has higher ends in view than curing drought or making winds to blow, and better means to call upon than mere compelling magic. Religion recognizes powers superior to man, before whom man must bow in awe and godly fear. The religious man cannot compel these superhuman powers to grant his will; he adopts an attitude of sacrifice and prayer and seeks to make his will conform with theirs. Religion is very different from magic in the quality, at least, of its ideas and its practices. Here is food for our continual thought as we go along our way.

FOR FURTHER CONSIDERATION

Take up the case of Simon Magus in Acts 8:9-24 and trace the change from a magical to a religious point of view.

In Acts 13:8 and 16:16 are further references to sorcery and soothsaying. Are these evidences of "primitive" religion?

You might be interested to look up further instances of sorcery, magic, and the like in the Old Testament and ponder on their relation to the development of Jewish religion. See, for example, Deut. 18:10, 11, and Jer. 8:17.

Will magic ever die?

What views held by primitive peoples make belief in magicians particularly easy?

Do you know any people who believe in magic?

Is belief in certain superstitions, such as that the thirteenth is an "unlucky" day, or that seeing the moon over the left shoulder is "unlucky," or that wishes made on the first star seen are sure to come true, an evidence of primitive-mindedness?

What other evidences of primitive-mindedness can you relate?

LESSON IV

THINGS THAT ARE TABOO

If it were a live wire and you knew it to be alive, you would not touch it, unless drawn by some fatal fascination. Ordinary wire may be handled, but a live wire is not to be touched. It is charged with a deadly current of electricity and to be avoided. If the trolley wire breaks and the ends lie free in the street, some safeguard is quickly established to protect vehicular traffic and pedestrians. It is a live wire and means death to anyone who touches it.

All of us may think offhand of many things not to be touched, or many acts not to be done, even though we may not at once sense the reason for the prohibition. Parents tell the young son or daughter that certain things "just are not done" in their social circle. The reason, if there be any, may not appear to the child until later in life. All of us know perfectly good reasons for certain prohibitions and we take care not to violate custom, good taste, or common sense. We have the notion that good comes from *not* doing certain things. It is a negative aspect of life. This idea is a factor in the primitive taboos.

TABOO

The Polynesian says "*tapu*"; the Hawaiian says "*kapu*." We say "taboo." The three words are all one and are primitive in origin and application. Practically every primitive people has some word doing duty for the idea, for everywhere in the primitive world there are things prohibited. Indeed there are words in every language, primitive or civilized, which represent the same idea. The Greeks said "*hagios*," and the Romans, "*sacer*," meaning "holy," "sacred," or "accursed." Among various peoples there are various reasons for not touching certain persons or things. There is no universal system of taboo, but the theory of taboo is universal, manifesting itself in its own peculiar ways from land to land. Primitive religion everywhere is taboo-ridden. What, in a general way, is the idea?

Taboo is negative magic. Positive magic says, "Do this, and such and such a result will follow." Negative magic says, "Do not do this, for fear that such and such a result will occur." By the use of charms, talismans, and the like, certain desired events are aimed at. The aim of taboo is to avoid undesirable events. It is not really taboo to say, "Do not touch this live wire," but only common sense, because the result of touching the wire would be a real and not an imaginary evil. Taboos have to do with imaginary evils and goods. The evils avoided are imaginary, and the good acquired by restraint is also imaginary. You are again in the primitive world of imagination, no matter whether you are actually among some of the one hundred and sixty millions, or among peoples of higher culture who cling to primitive religious notions.

SOME COMMON TABOOS

Some of the commonest taboos have to do with eating and drinking, for these acts are dangerous, since at these times a man's soul may escape from his mouth, or may be extracted by the magical device of an enemy. Certain savages eat behind closed doors, and hardly anyone ever sees them eating. Some savage men will not let women see them drink. Some kings will allow neither man nor beast to see them at their meals. It is a capital offense to see the king of Dahomey (West Africa) at his repast. If he drinks in public, it is behind a screen, or else the people turn away their faces. Any food which may be left over from a meal is taboo. If bones remain they are carefully burned. Some disease maker or black magician might be around, and if he finds the remnants of a meal, he may resort to his black arts and do much damage. Here, for example, is a banana skin carelessly left about. The black magician picks it up and burns it very slowly and tormentingly in a fire until the careless person who cast it away falls ill. If the sick man discovers the "cause" of his illness, he implores the sorcerer with gifts and prayers to desist. No man may drink from a chieftain's cup, lest power go out of the chieftain and his life be endangered.

Strangers are generally taboo. We can readily understand how this might be in a world in which there was little traveling. The stranger was the exception in any community. He was a possible source of danger. Men coming from abroad must certainly be cleansed before admission, and any goods they may have brought must be purged by an appropriate ceremonial. In an island of the South Pacific strangers coming by ship were not allowed to communicate with persons ashore until they had all, at least by proxy, been neutralized by a service to the god of the island.

When strangers land on certain Polynesian islands they are first of all received by sorcerers, sprinkled with water, anointed with oil, and clad in dried pandanus leaves. Meanwhile water and sand are thrown about and both strangers and their vessel are smeared with green leaves. This is not to do them honor, but merely to make them fit to be there. In some parts of the world no strangers are ever allowed to enter a community, or even to approach too near. Who knows but that strangers are enemies in disguise, evil spirits transformed and seeking opportunity for damage? Curiously enough the rule sometimes works both ways. Strangers approaching a new land or people have sometimes taken every precaution against the dangers lurking there—coming, it may be, with burning sticks to "purify the air."

Other sorts of persons are taboo; for example, mourners and all who have come in contact with the dead. Among the Maoris of New Zealand anyone who has handled a corpse or helped to bury it is isolated for a time. He may not enter any house or touch a person or a thing without imparting his defilement. He may not touch food with his hands. Food is set for him on the ground and he kneels to eat, with his hands behind his back, unless he be fed by some outcaste of the group, one hopelessly defiled. When the days of purification are over, every vestige of things which the man has used during his isolation is destroyed. In Samoa those who attended the dead were most careful not to handle food, and for days were fed by others. It was supposed that to touch food would mean for them baldness and the loss of teeth.

As other illustrations of taboo we might mention knots and names. The knot has had an interesting and ofttimes amusing career. It is at once apparent that the knot may be the symbol of difficulty, and for this reason knots have been feared. There are times when one dare not have a knot about his person, nor even sit cross-legged or with folded arms, lest he impede some enterprise. You recall that the Hopi priests let down their hair for the snake dance, in order not to impede or hinder the dance. By the same token, there are times of difficulty which can be relieved only by a ceremony in which a sorcerer ties a knot and cuts it. Knots are very potent. A sorcerer may curse an enemy and "tie him up" by tying knots in a blade of grass. Once, so a crude story goes, a wicked Jew bewitched Mohammed by tying nine knots in a string and hiding it in a well. The prophet found no relief until the string was found and the knots untied.

As for names, taboos are legion in such connection. A primitive man guards carefully his personal name for he believes that if an enemy acquire a knowledge of it, he can work enormous harm. Not only is his name a secret in his own immediate circle, but it is not to be uttered aloud, even in secrecy, for there may be fairies to hear it and repeat it among his foes. Among others, the American Indian held his name sacred. He would seldom tell a stranger his right name. In some of the tribes in the East it is a very indelicate question to ask, "What is your name?" When necessary, a man has gone by a nickname, which is not a part of the man himself. His real name is himself, and if you have his name you have him.

Among all illiterates there is a certain mystery in names. In some instances a man is restrained from mentioning the names of relatives; for example, his wife, his brother-in-law, his father-in-law, and, especially, his mother-in-law. It has been pretty generally taboo to utter the names of the dead. There is danger that the ghost of the dead person may find reason to trouble and harm any living man taking his name in vain. So powerful has been the

taboo among some Primitives that if the dead man's name was that of some common object, such as water, fire, or sugar, the tribe would have to get another name for the object. Names of prominent persons, such as kings and magicians, and names of spirits and gods have been especially sacred. No Zulu will mention the name of his chief. Among a tribe in Central Africa, when the king dies his name is blotted from the language. If his name was Lion, his tribe gets a new name for the animal. The persons of kings, chieftains, and magicians were peculiarly sacred, and therefore their names were most emphatically taboo.

It is noteworthy, but not surprising to us, that names of gods have been held in unusual regard. Among some peoples the true name of a god was not to be uttered. He must be referred to by one of many titles. At times only the god knew his own real name; his worshipers called him by some other. Generally, among all peoples, whether primitive or more advanced, there has been a belief in the magic virtue of divine names. "Calling upon the name" of the god has been deemed especially meritorious by his followers. And as for the god's enemies, his name has been carefully guarded from them. The foes of a tribe or a city have often sought by various devices to secure the name of the chief deity of the city or the tribe, for reasons now obvious to us. Within a city or a tribe the local magician would employ means to discover their god's true name. If, in a moment of forgetfulness, the god allowed his true name to be discovered, he was thenceforth to that extent in the power of the magician. Needless to say, in such an event the position of the magician in the community immediately rose to dazzling heights.

Such is the meaning of taboo. We have seen how generally the idea is held. Doubtless, as we have read these primitive illustrations, we have had flashes of recollection that we, too, have our taboos. In not a few cases we are victims of the notion. If so, we are primitive to that extent. However, there are differences of degree, if not of kind. There is an essential element in taboo, as

we all can agree. What is it? As for Primitives, they think that all things have power, and certain objects, such as holy writings and priests, are fairly saturated with it. They may not be touched, except under carefully arranged conditions. The power is not understood and is therefore dangerous. The Jewish Scriptures were "holy," yet they "defiled" the hands, so that after handling cleansing was required. And nothing sacred is ever to be mishandled.

With us the principle of taboo may be preserved, but it operates on higher levels. We divide the notion into many aspects; such as sanitation (we, too, dispose of food left over), property ("thou shalt not steal"), custom ("it is not done"), morality (the Sixth to Tenth Commandments), and so on. We must not take the name of God in vain, but if we do, we know that we are guilty and defiled. To the savage, murder, adultery, theft, and so on, are not sins in themselves; they are violations of taboo. Our view is finally expressed by Jesus in such a passage as Matt. 5:21-48. No more definite comment can be found on the contrast between taboo and true morality.

CONCLUSION

Our study of primitive religion has revolved about three points: (1) the dance, as indicating movement and animation, emotion and not thought; (2) magic and the magician, as symbolic of man's desire and effort to control his universe; and (3) taboo, as indicating man's dislikes and dread, his theory that good may come from avoiding certain objects and acts.

We might leave our study of the religion of primitive peoples with a watchful mind, ready to identify things primitive wherever we meet them. If you observe carefully you will probably see many instances of primitive-mindedness even in our modern day. Becoming aware of such things is the first step toward the elimination of the undesirable from our life. The story of religion is one of development from lower forms to higher, from animal reactions to spiritual insights. We are still on the upward way.

RELIGION IN CHINA: CONFUCIANISM

LESSON V

THE CHINESE FIRST COMMANDMENT

We are concerned in this lesson with the Chinese view of the relation of children to their parents, and with the man who above all other Chinese is responsible for it. We are familiar with the Jewish view, "Honor thy father and thy mother, as Jehovah thy God commanded thee; that thy days may be long, and that it may go well with thee, in the land which Jehovah thy God giveth thee," Deut. 5:16. This is the Fifth Commandment among the Ten. The same idea translated into Chinese is "filial piety." In China this is the first commandment, and the root of all virtuous action. The obligation is thus described by the great sage, Confucius: "The service which a filial son does to his parents is as follows: In his general conduct toward them he manifests the utmost reverence; in his nourishing of them, his endeavor is to give them the utmost pleasure; when they are ill he feels the greatest anxiety; when they are dead, in mourning for them he exhibits every demonstration of grief; in sacrificing to them, he displays the utmost solemnity. When a son is complete in these five things, he is able to serve his parents." The Chinese would have deemed their social order perfect if at any time they could have said, "There is not a bad son in all China."

FILIAL PIETY

Filial piety is an old, established Chinese custom, and there is no country in all the world where custom has had such long and binding force as China. There is a vivid ideograph in their language, called *hsiao*; it is composed of two pictures, or representations—one an old man, the other a young man, with the old man on the young man's shoulders. The idea is that of the young man

supporting his father, and is fundamental in Chinese thought and life, where the family is the supreme social unit. China has been a nation of families, rather than of individuals.

Examine more closely, if you will, the Jewish Fifth Commandment, by way of comparison. You will find two reasons given for honoring one's parents—"that thy days may be long" and "that it may go well with thee." The Jews put God first, and were next concerned about matters which pertained immediately to God, such as avoiding image worship and profanity, and observing God's day; but of all obligations to human beings duty to one's parents came first. To some extent, therefore, the Chinese and the Jews have made the same principle fundamental. The sacred writings of both peoples contain numerous passages on the theme. In the Old Testament, especially in Proverbs, the utmost respect and obedience toward both father and mother are insisted upon. See, for example, Prov. 1:8; 6:20; 19:26; 20:20; 23:22; 28:24. At one time it was a capital offense to strike or to curse either father or mother, and in Deut. 21:18-21 there is direction that a stubborn and rebellious son, a glutton and a drunkard, is to be stoned to death by his fellow citizens, if his parents give testimony against him before the elders. Many such sons escaped the penalty through the leniency and love of their parents. But it may be seen that the Jews considered what we might call filial piety the very basis of their social welfare.

We might imagine with reason that the long life of the Chinese nation is due to filial piety. Something has sustained it in spite of floods, famines, and wars; the nation was old even when Confucius came. Confucius said that filial piety was at the root of past endurance and prosperity, and should be kept the bulwark of the state. He gave more details about it than we find in our own Fifth Commandment. He gave the characteristics of the "filial" son as five in number; namely, reverence for parents; regard for their comfort; concern for their health; grief at their death; and sacrifice to their spirits. These are the elements of "honor" in

Confucius' view. It is worth remembering that in the Jewish view father and mother occupy the same plane in the child's eyes; whereas in the Chinese view, the father occupies a higher plane, and "filial piety" bears more directly upon the relation of son to father, as in the ideograph.

THE FESTIVAL OF FILIAL PORRIDGE

We might illustrate our theme by reference to this popular annual festival. On this occasion every family prepares cooked rice, mixed with sugar, peanuts, dates, beans, almonds, loquats, and water chestnuts. The mixture is consecrated with appropriate ceremonies to heaven and earth and the family ancestors. On the top of the mixture is marked out the word picture for "long life." The food is consumed during the days of the festival, not only by the family but also by relatives and friends who call.

There is an interesting story connected with this custom. It is said that a certain man, Mu Lieng, was conspicuous for his filial piety. In the supreme test of his devotion the object of his regard was his mother. She had taken a vow to eat no meat. She fell ill, and Mu Lieng concluded that she needed meat to make her well, so he managed to mix small particles of it in her food. But she died, and because she had unwittingly broken a vow, she was taken to the lowest level of purgatory. The son offered sacrifice to her. In fact, as the story goes, he tried to take her rice in person, but the demon guardians of the portals snatched his gift away from him. To fool the demons he hit upon the plan of mixing various articles with the rice. Completely deceived, the demons let him pass.

The annual festival is held in memory of Mu Lieng's filial devotion toward his mother, but it has other uses than mere memorial. The special food serves to bring good luck, for instance, to those who are unfortunate enough to have at the time a nine, or a multiple of nine, in the year of their age. The unfortunates visit their friends that day and eat of their food. In some parts the food is prepared and eaten for the purpose of bringing fertility to the

fields and of warding off disease. The festival, furthermore, serves as an occasion for reminding heaven and earth of man's chief needs. What is offered to one's parents indicates that man is not selfish, but wishes prosperity in order to fulfill his prime obligation of filial piety. The Chinese, as well as the Jews, connect long life and prosperity with honor to their parents.

FILIAL PIETY THROUGH THE CENTURIES

It is not possible to say when the Chinese first began to stress the matter of filial piety. Their records are very old, and in the oldest of them appears this great commandment. There is a special book, known as the "Hsiao King," or "Classic of Filial Piety," which has been among the Chinese classics for at least two thousand years. Some authorities say that Confucius did not write it; others say that at least he gave it its title. No matter when it may have come into existence as a book, its main ideas come from antiquity, from many centuries before the time of Confucius. It is reported that Confucius once said that all the requirements for proper social relations are in the "Hsiao King."

The book has been a favorite with the emperors and leaders of China. In it you may read such sentiments as these: "Filial piety is the root of all virtue, and the stem out of which grows all moral teaching. . . . Our bodies, to every hair and bit of skin, are received by us from our parents, and we must not presume to injure them—this is the beginning of filial piety. When we have established our character by filial practice, so as to make our names famous in future ages, and thereby glorify our parents—this is the end of filial piety. It commences with service to one's parents; it continues to the service of one's ruler; it is completed by the establishment of character."

The book, which is not large, goes on to point out the place of filial piety in the life of the emperor, the princes of states, high ministers, all officers, and the common people. Of the common people it is said that "they are careful of their conduct and eco-

nomical in their expenditure—in order to nourish their parents." One sentence might be taken as the very essence of the matter: "Filial piety is the constant method of heaven, the righteousness of earth, and the practical duty of man." It is said that heaven and earth invariably pursue this course and set men this example. The Chinese are bidden to act as heaven acts.

There are notable historical instances of the practice of this virtue; it has not been a mere theory. Sons have gone to prison, or into exile, for offenses committed by their parents. Once in a small town a missionary found a youth in prison for his grandfather who had been convicted for bankruptcy. At times the Government has taken rather questionable advantage of this virtue and when they could not seize an offender, they have seized his innocent parents, for when the offender learns of his parents' plight he will surely surrender to the law. On one occasion at Canton the Government arrested the parents of a man accused of being in rebellion. The man at once surrendered himself, although he knew that he would lose his head. He was decapitated within twenty-four hours. He thought it better for him to lose his head than to be unfilial.

Often Chinese sons have allowed flesh to be cut from the arm or the thigh for the sake of a "stew" to restore a parent in extreme illness. The Peking Gazette of July 5, 1870, has a note to the effect that "a young girl of Kiang-ning Fu cut off two joints of one of her fingers, and put the flesh thereof into the medicine which her mother was taking for a disease which the physicians had pronounced incurable." The mother recovered, it is said, and it was suggested that the governor of the province erect an arch in the neighborhood to commemorate the girl's devotion.

THE ROOT OF GOVERNMENT AND SYMBOL OF LIFE

This great Chinese virtue is not only valuable in the realm of the family with particular reference to the father-son relationship; it is limitless in its application. There are seven relationships in all and to which it applies; namely, those of ruler and

subject, father and son, master and servant, elder brother and younger brother, friend and friend, husband and wife, and host and guest. The whole Chinese social—and political—order is reducible to these seven fundamental relations, and filial piety is essential to all. Nor is it a matter of earthly life alone; it applies to the spirit world, also. It is the "all-embracing rule of conduct." Each nation, whether Jewish, Hindu, Moslem, or Christian, may be said to have some dominant idea or principle to which its entire life may be reduced. In China it is *hsiao*. *Hsiao*, or filial piety, is the *tao*, or "way," of both the universe and man.

THE GREAT SAGE

Just a word should be said about Confucius, with whose name the permanent institutions of China are linked. His sway is undisputed among the four hundred millions of China. Not that all Chinese are exclusively "Confucianist"—they may be also Taoist, or Buddhist—but Confucius is the great sage and Confucianism is the most honored way. He himself was not an original thinker or writer, although he may have written a few things, but rather a compiler and editor. He did not give China a single new idea or initiate a single new practice; he simply searched into the past and found the all-sufficient rules of conduct and ideals of life. He edited the ancient writings upon which the whole Confucian system is based. He was the first conspicuous Chinese to expound the great virtue of filial piety, and to cite examples of it. He was born about 551 B. C., and lived into his seventy-third year. China was then comparatively small—nine states along the eastern Yellow River (the Hwang). It was a turbulent time and Confucius sought ways and means of social and political order. He "looked to antiquity" for these means. In particular he found the virtue of filial piety, and this he offered as the cure of the situation. This was the basis of his moral code, his political system, and his philosophy of life. Not that he himself was a perfect example; he was merely a teacher and transmitter. So thoroughly committed has China been to his teaching, that even to-day, amidst reaction and revolution—revolt

in part against his code—the new China is friendly to the ancient sage and disposed to find ways and means of adapting his teachings to the demands of the present day.

FOR FURTHER CONSIDERATION

How literally may the reasoning be taken which connects long life and prosperity with the honoring of parents?

How does the practice of "filial piety" among your group compare with the practice in China?

Have you and your friends anything to learn from the Chinese in the matter of filial piety?

How have modern developments in China affected the idea of "filial piety"? (See current magazines or modern books on China.)

LESSON VI

ANCESTORS WHO BECOME GODS

We remember our dead but we do not worship their spirits. In China the dead are both remembered and worshiped by their descendants, for they have become gods. The most pronounced phase of religion among the Chinese is ancestor worship. China is not alone in this, for it is a widespread trait among the Primitives, who believe that when men have died their spirits linger, and so feel compelled to offer them prayers and sacrifices.

We have our Memorial Day on which we honor our dead, whether they were once soldiers who gave their lives in warfare, or leaders who made themselves conspicuous in our national life, or our relatives and friends whom we delight to honor. This is a patriotic duty, and may be a religious duty, also—although the tomb is not in truth a shrine. But only the primitive-minded would resort to the worship of the dead. It is something of this primitive-mindedness which impels the Roman Catholic, for example, to worship certain of their dead as saints. This, of course, is not "ancestor worship" in any strict sense, for the "saints" of the Roman Church are often from among those who never married, and who have no lineal descendants to worship them. It is merely spirit worship.

The Chinese national mind and habit of deifying the dead might be illustrated by this incident. At Sungkiangfu, there is a shrine to an American, General Ward, erected by the Chinese. It contains a central tablet with appropriate inscriptions, twin candlesticks, a censer, and a bowl for offerings. Anyone may worship there, and many of the common people do. This is quite in contrast with the American mind. The Washington Monument, the Lincoln Memorial, Grant's Tomb, or the Garfield Mausoleum are centers of pilgrimage, but are not otherwise shrines; they include within

them no provision for religious worship. China translates the honor due to the living (filial piety) into veneration, reverence, and worship of the dead. Filial piety is one with ancestor worship, and is more pronounced in China than in any other land.

THE FAMILY ALTAR

Each family in China has its own domestic shrine. Such is the custom handed down from remote antiquity, especially from the time of the great Confucius. The custom pervades all classes of society in somewhat the same manner. The shrine may be in the form of a miniature house suspended from the crossbeam of the roof. Generally, however, there is a special room—the chief room in the house—and the shrine rests within it on a stand or table. In any case the shrine is portable. Some families have their ancestral temples in addition to their household shrines. The poorer families have only their domestic shrines. A common form of the shrine is that of a one-room house open at the front, with a miniature fence about it. On the floor rest the usual objects for ancestral worship. In the case of the better homes, there is generally no image, but only tablets in the shape of tombstones, candlesticks, an incense pot, and a bowl or two.

In the case of the common people, whose religion is often a mixture of many faiths, the shrine is also the resting place of the family gods, including, very probably, the Goddess of Mercy. And all the while there is in the kitchen of the household the little wall shelf and the kitchen god, who shares with the ancestral shrine the homage of the householder.

Generally there are inscriptions on the shrine, such as "household gods," "family shrine for offering incense to all the gods," "shrine of all the gods worshiped at the household altar," or the like. The tablet or tablets are among the "gods." There may be in the shrine a tablet to the "five characters," that is, five ideographs representing heaven, earth, the emperor (in former times), parents, and teachers. These five objects are held in highest esteem. Nowadays, the president, or some other, would take the place of the

emperor. China still regards her rulers. In burning candles and incense and making prostrations before these characters the Chinese recognize their duties toward heaven, and the rest.

The strictly ancestral tablet is a double piece, usually of wood, that is, two flat pieces which fit together as one tablet. The slightly shorter front strip fits snugly into place against the back. The tablet stands upright on a base, and the back strip fits solidly into a socket in the base. Its top may be ornamented, and is often painted red. There are inscriptions on both pieces, possibly the same on both. If they are the same, it is for the sake of preserving on the covered surface of the back strip what wear may erase from the front. Usually the concealed inscription is fuller and tells more about the dead relative.

ANCESTOR WORSHIP

Many modern Chinese insist that this is no more than "ancestor commemoration." To the modern, progressive Chinese student or leader of affairs it doubtless is simply remembrance of the dead and honor to them; but to the masses it is, without doubt, worship. After a funeral a Chinese was asked: "Why did you put food on your father's grave? Do you think he will come back and eat it?" The Chinese, an intelligent gentleman, looked blank for a moment, and then, with smiling face, rejoined: "You put flowers on the graves of your dead. Do you think that they come back to smell them?"

After the burial and the sacrifice to the dead, the tablet (literally, "wooden host") is erected in the household of the deceased. On the front strip is written, "Tablet of the soul of [whoever it is], of [whatever his district, and so forth]," with date of birth and death. On the back strip there may be written, in addition, the name of the place of burial and the direction in which the coffin faces. The direction, we might observe in passing, was determined carefully by experts in fêng-shui (pronounced "fung-shway"), or the "science" of wind and water. A Chinese funeral has to be most carefully arranged in its every detail. It is especially impor-

tant to have the coffin placed favorably. The new tablet may take the place of an old one erected to some relative longer dead, or it may take its place beside other tablets. If the family has its ancestral temple, the older tablets are placed there. From time to time some simple act of worship occurs before the tablet, the living head of the household paying silent and dignified homage, with whispered prayer, prostrations, and an offering of food and flowers, to the memory of the dead.

Why the tablet? Why the worship? The tablet is, of course, a tangible symbol of the one departed. It is more than that: it is an image of the soul or the potential abode of the soul. To understand it, and to understand the worship before it, one must know something of the Chinese soul idea.

The Chinese have thought that the soul and body are distinct and separable. In sleep the soul may wander away and enter into the experiences which we call dreams; at waking it returns. In swoons, the soul wanders farther and has difficulty in returning, and means must be employed to call it back. Relatives of an afflicted man may wave a garment from the housetop or beat a gong to gain the errant soul's attention. In death the soul has gone off permanently. Just after death an effort may be made to call it back, but when once the relatives are sure that it has gone for good, they set about arranging for the body's burial. Thereafter there are two localities in which the soul will linger—at the grave and in the tablet. The departed soul continues to exist with all its former powers and with powers added. It can occupy and control any object, inanimate, animal, or human. It must always be considered by the living, for it can do them good or ill. If mistreated or ignored, it may show violent displeasure. It may act independently or combine with others in the densely populated spirit world to work its will. It has come to be regarded as in the class of gods and worthy of religious veneration and of all the ritual of religion. The soul is worshiped because of its mysterious powers.

Many ancient Chinese writers have said that the soul after death has no fixed abode. They have explained that filial sons, not knowing about the soul's destiny and whereabouts, made tablets upon which to fix their attention in memory of the dead. A newer phase of thought made the tablet the actual residence of the soul of the departed. After the burial there was included in the ceremony what is called the "pointing of the tablet," that is, the making of a dot or place of residence. The soul is in the dot, to which it is "called" from its first resting place, the grave.

THE COMMON MAN'S RELIGION

Ancestor worship has been a general practice throughout the history of China, but it is peculiarly the practice of the common people. The masses were early debarred from worshiping the nature spirits. Nature worship was the function of the state; in fact, an elaborate classification was made. The emperor conducted the worship of the spirits of heaven and earth and of his own ancestors. Representatives of clans worshiped the presiding deities of the clan fields and representatives of the villages worshiped the guardian spirits of the village neighborhoods. The magistrate worshiped the spirits of his district; the prefect, those of his department; the governor, those of his province. In addition all worshiped their own ancestral spirits. The ordinary citizen could worship only his own ancestors, the guardian spirit of the door, and the kitchen god. Such, in the main, is even now the common man's religion. If he worships the Goddess of Mercy, he shows that he has come under Buddhist influence. If he has other gods besides, he shows that he is afraid to run any risks. No primitive-minded man cares to offend even an unknown god.

The kitchen god is the most intimate deity of the Chinese family. The ancestral spirits are austere; the kitchen god is friendly. He is the god of fire, who aids in the preparation of food and in warmth. Health, luck, and life are peculiarly associated with fire. Fire is especially dreadful to demons, for it represents the sun and is the messenger of the gods. The kitchen god is peculiarly the

family guardian spirit. He is the common people's link with heaven.

At the end of each year the kitchen god is sent off to report to heaven. On a certain day near the close of the year, just as the twilight comes on, the head of the house offers incense and kneels and bows while the members of the family stand about. He takes from the shelf the paper picture of the god and burns it in the censer with a lot of mock money, and all wish the god a good journey. A new picture is then installed for the ensuing year.

It is of interest to know that the kitchen god requires cleanliness and good odors and will allow no kitchen scolding or conspiracy. When a family moves the god is taken with ceremony from the old home to the new.

The Goddess of Mercy is named Kwan-Yin, the most popular deity in all China. We must add her to our total view of popular religion. She is seen in the image of a beautiful woman, usually with a child in her arms. She is so definitely Buddhist, however, that we forego any account of her in connection with the more purely Confucian form of religion.

We have sought here to show what Chinese religion is after the example of Confucius. What has been said so far has dealt with that side of Confucianism which has to do with filial piety: toward the living it is filial piety; toward the dead also it is filial piety. The dutiful son must be, according to Confucius, complete in "five things," including grief and mourning over death, and solemn sacrifices to the dead. The "dead" are not dead; they are alive. The soul, says China, cannot die.

FOR FURTHER CONSIDERATION

What is the attitude of the people whom you know toward relatives who have died? Do they tend to think of them as in the grave? Do their visits to the cemeteries indicate a seeming belief that the spiritual personalities of the departed have not been separated from the physical body?

How does the Chinese idea of the existence of the soul after

death compare with the belief held by the people whom you know? How does it compare with the best Christian thinking?

What, if anything, does the Chinese use of the family altar teach us?

LESSON VII

GREAT HEAVEN AND ITS HUMBLE CHILDREN

Whose pulses do not quicken when he looks into the deep sky, whether on a sunny day or in the night when the moon and the stars are out? You may have recollections of a midnight sky aglow with friendly light, or a noonday sky aflame with burning splendor. Throughout the ages the heavens above have stirred mankind below. The Hebrew psalmist voiced the thought of multitudes when he said,

> "The heavens declare the glory of God;
> And the firmament showeth his handiwork."

To the Chinese, however, heaven does not declare the glory of God. He has no thought of God as did the Hebrew psalmist. The Confucianist has held heaven in supreme regard, but in his own peculiar manner and with his own peculiar mind. To him heaven has been great and friendly and fatherly, ready to punish the children of men for their wrongs, but ever compassionate and nourishing. Heaven is his substitute for God.

THE ALTAR OF HEAVEN

South of the Chinese quarter of the city of Peking is a large park a square mile in area, in which stands an eminence of white marble—the Altar of Heaven—round like the sky and the sun. The structure is open to the sky and consists of three low, round terraces, one above the other, varying in diameter, 210 feet, 150 feet, and 90 feet. At the four cardinal points of the compass are sets of stairs leading to each floor. Around each terrace and along the sides of each set of steps are carved stone balustrades. All about the altar is a circular court, 335 feet in diameter, surrounded by a low wall set with blue tiles, and pierced by four gates.

Around the whole is a square court, 550 feet on a side. In the center of the top terrace is a flat circular stone. North of the altar, in the circular court, is a small round building with a cone-shaped roof of blue tiles containing the tablets of Heaven and the imperial ancestors. You can readily visualize the setting.

It was the custom throughout all the centuries before the Revolution for the emperor and his retinue to repair to the altar in great state at midnight of the longest night of the year. They came for the supreme imperial sacrifice. Emperor and officiants alike had spent days in preparation. The animals had been slain and made ready. The tablet of Heaven had been erected on the north side of the topmost terrace, facing south. The tablets of the imperial ancestors had been arranged along the east and west sides of the same terrace. On the second terrace had been arranged the tablets of the sun, moon, stars, plants, rain god, and many more of the nature powers. Before each tablet were set the appropriate utensils, and each tablet became a shrine.

At the appointed time the imperial host filed in, each rank taking its appropriate place. Then was performed the sacrificial ceremony, the greatest spectacle of sacrifice on the greatest sacrificial altar in the world. China was paying official homage to imperial Heaven, her great ancestral line, and her nature spirits. While offerings were made before each of the many shrines a bullock was burned on a pyre in the center of the topmost terrace as a special sacrifice to Heaven. There were symbolic garments, jade symbols, banners, plumes, flutes, vocal prayers, and the odors of burnt offerings. Amidst this impressive scene the emperor moved from shrine to shrine in his office of "Son of Heaven," and the hymns which were chanted from time to time might be taken as signs of his desire. The titles in their order were, "Beginning of Harmony," "Completed Peace," "Eternal Peace," "Flourishing Peace," "Pure Peace," and "Protecting Peace"—harmony for the state and peace in all its forms. There is no longer a "Son of Heaven" at the head of China, but Heaven is still the nation's God.

NATURE WORSHIP

The Altar of Heaven is both a fact and a symbol. The Chinese have been nature worshipers throughout the centuries. While Heaven has been the supreme object of their worship, and while they claim for themselves a heavenly origin and character (the Chinese have held to a theory of the innate or natural goodness of human beings), they have prayed and offered sacrifices, officially, to every nature power, especially to the earth. The Chinese have been tillers of the soil, and for two thousand years they have worshiped Mother Earth, as for four thousand years they have worshiped Father Sky.

Until Mother Earth attained her place of prominence in China, a great many earth gods were revered. There was the god of the family plot of ground, situated under an opening in the roof of the family dwelling. He, along with the kitchen god, the god of the well, and the guardians of the doors, served the interests of the little family. Each *group* of families had its own earth god. Each *kingdom* and each *province* had its earth god, and the emperor had his. In fact, the emperor had two, one called the "Great Earth God," with his altar in the imperial palace opposite the ancestral temple, and another called the "Imperial Earth God," with his altar in a sacred field where the emperor plowed ceremonially each year. This latter god was peculiarly the emperor's, while the Great Earth God was a national deity.

The whole earth was sacred to the Chinese. In theory, sacrifices to earth could be performed anywhere, but in practice there were chosen places for the earth altars. At each altar was a tree, "of the sort which suited the soil," and a tablet of the god. In times of drought sacrifices were performed for rain. The farmer always needed the earth god's help in tilling the ground in the spring and in furthering the crops. In the autumn the farmer would return his thanks directly to the god or indirectly through the harvest god, for the two gods worked in harmony. At the time of the midwinter supreme imperial sacrifice the emperor

prayed to Heaven for a prosperous year, and if there came a drought he made remonstrance with "reluctant heaven and the deceased nobility" as "the only dispensers" of the showers which the parched earth sorely needed. If no showers came, the emperor might resign in favor of another on whom Heaven might look with favor; or the princes and people might take matters into their own hands and remove him.

Although in this account there might seem to be some overlapping of the powers of Heaven and Earth, Heaven was after all supreme, and those who followed the way of Heaven prospered. Earth was supposed to keep in harmony with Heaven. If the rainfall were at any time excessive, the earth god was held responsible for disturbing the course of nature. To stop the rain, the earth god was tied up with a red cord run ten times around him, or around his altar. In time of drought every encouragement to coöperate with Heaven was offered him.

There is a famous holy hill in China in the peninsula of Shantung. This hill, which has several peaks, is named Taishan. Each spring thousands of pilgrims visit it for worship, for all of the three great religions of China have temples there. The mountain has long been deified. He has guarded the empire and men's lives, and both emperors and commoners have sacrificed to him as the giver of the nourishing seasons and myriads of blessings. He has presided, also, over the fortunes of men after death. From the peak he summons spirits and in his chamber below the earth he gathers souls. He presides over the particular hell to which the worst offenders are consigned. He is the god of life and the punisher of those who cause death. He has his temples in many parts of China. Dutiful children worship him on behalf of sick parents, or other elders, for it is a general notion in China that the illness of parents is due to the sins of the children. An Old Testament prophet said, "The fathers have eaten sour grapes, and the children's teeth are set on edge." The Chinese would say that the children sowed wild oats and the parents were ill from the crop.

Confucian China's interest has been in the world of nature, which, to Confucianists, includes all that is of any value in the world of spirit. Nature was worshiped in her myriad forms. Confucius discouraged men from giving thought to matters beyond the present continuing world. He believed in Heaven and counseled men to follow Heaven's way. He recommended sacrifices for the sake of Heaven's favor. But his mind was centered on the earth. He taught that on the earth good men are rewarded and bad men punished—that is, that judgment was immediate and not a future consequence to be reckoned with in another world. This is the clue to Confucianism and explains why Confucianists have dealt little with religion as such. Their religion is mostly "morals reduced to a system," and an excellent system, in so far as morals *can* be effective without religion. Have you ever thought of the necessary connection between religion and morality? It is almost worth going to China just to think about this.

DIVINATION

Divination is the art of divining or forecasting by means of some mysterious power. It is as old as the human race, and is found in every age and land. Among the Chinese it has flourished in unusual measure. Their very conception of the universe rather forced it on them, and it has been an officially established practice from the earliest days. Among the Confucian classics are books of divination which tell of stargazing, soothsaying, the virtues of tortoise shell and milfoil, lucky and unlucky days, and signs. By divination one penetrated the secrets of heaven and earth and found their bearing upon man's life and actions. Confucius had a strong belief in divination, and held that it disclosed to man the will of heaven and gave foreknowledge of the future.

In effect the art has been disastrous. It has made for deception and knavery, a dread of spirits, and indifference to high Heaven. To-day the masses place implicit faith in diviners, fortune tellers, and exorcists, and look to them for sure assistance in the constant struggles of life. Life is a constant struggle between two prin-

ciples, *yang* and *yin*. *Yang* is light, warmth, and goodness. *Yin* is darkness, cold, and evil. There are numerous specters (*kwei*) hovering about men in obedience to the principle of *yin*. There are good spirits (*shen*) available who do *yang's* bidding. Every sort of magic and philosophy is resorted to in order to overcome *yin* with *yang*. It may be *yang* medicine, or some text from the classics, or any one of a thousand recognized methods. They all strive to lead out the vicious demons of *yin* and destroy them, and to put *yang* in the ascendant. Cleansing processions are common spectacles. Confucius viewed them in his day. If an affliction visits a community, men organize and move through streets and lanes in noisy course, with torches, lanterns, drums, and cymbals, carrying sacred images, "to drive out the devils."

CONCLUSION

We have before us the two chief aspects of the Confucian religion: (1) the worship of nature, and (2) the worship of ancestors, whose spirits linger in the natural world. The Altar of Heaven is a symbol of it all—no spires or towers pointing skyward, but low, flat marble terraces spread out upon the earth. "The altar stone is black with fumes of sacrifice," but when the smoke of sacrifice has blown away, there is no voice to speak, and Heaven is but the overarching sky.

FOR FURTHER CONSIDERATION

What are the outstanding characteristics of Confucianism as indicated in the last three lessons? It has been said that Confucianism is not a religion but a system of moral precepts. Would this survey indicate either the truth or the falsity of that statement?

Might the Confucianism of Confucius be a moral system while the practice of Confucianism by the common people has become a religion?

From your general knowledge of Christianity what do you feel that acceptance of it by the people of China would mean? Could

Christianity be a fulfilling or completion of Confucianism, as it was to the religion of Israel as expressed in the Old Testament?

STANDARD TRANSLITERATIONS

Hsiao-ching, hsiao
Huang-ho
Sung-kiang-fu
fêng-shui
Kuan Yin
T'ien (Heaven)
T'ai Shan

RELIGION IN INDIA: HINDUISM

LESSON VIII

"LIKE FATHER, LIKE SON"

In a sense you are what you are because you were born to it. Certainly that is how you got your last name. You may have a predisposition toward a certain career because of some parental interest. A son often naturally follows in his father's footsteps when it comes to the choice of an occupation or a profession. A daughter may want to teach because her mother was once a teacher. But boys and girls do not feel compulsion in these matters. After all they have a choice, and may mark out and follow a career of their own.

The situation among the Hindus of India has been altogether different. The Hindu boy and girl have been born to their station in life and to the tasks allotted by custom to their station. Why this is so we shall see in Lesson X. Just now let us look at the facts of the Hindu social situation. There is nothing else exactly like it in all the world. It is to-day substantially what it has been for two thousand five hundred years, in spite of Hindu travel, foreign education, platform and newspaper discussion, and measures of reform.

HINDU SOCIETY

Mahatma Gandhi believes in the ancient caste system. Ten years ago he said that "the caste system is inherent in human nature," and he has not changed his view. In spite of this he seems to regard all men and women equally as his brothers and sisters, and has lived in friendliness and fellowship with even the "untouchable" outcastes. Is there anything contradictory in this? On the one hand Gandhi assents to the tradition that there are several

major divisions of men: the priests, the warriors, the merchants, and the workers, with a fifth class of outcastes. He believes that men are born into one class or another and must continue to be so identified throughout life. On the other hand he does *not* believe that interdining (people of different castes eating together) and intermarriage (the marriage of a man and a woman of different castes) necessarily affect caste.

Suppose that a Brahman priest and a Sudra worker eat together. Each may consider himself after the meal exactly what he was before it. But what of the marriage relation? Suppose that a warrior should wed a Brahman woman, could the differences of caste *actually* be maintained? Suppose that they could and a son were born to these "intermarried" parents. To which caste would he belong? Gandhi would be compelled to answer that he belonged to the warrior caste. He could not allow the son to choose. As for himself, Gandhi freely associates with all who will associate with him and considers them his brothers and sisters. His theory and his practice seem to clash.

Gandhi calls himself a *sanatani* Hindu. The word *sanatani* is Sanskrit and means literally "everlasting." It might also mean "by spiritual kinship." Gandhi is therefore an "everlasting Hindu," or a Hindu by "spiritual" quality. He has been called a *sanatani* Brahman, meaning a Brahman by spiritual birth. This is the only way by which he could become a Brahman, in one lifetime, for his people are of the merchant caste and seem to have been originally grocers. The Brahmans of India have not accepted Gandhi, nor can they. Gandhi merely elects himself by his social theories to a place of equality with them and with all others whose rank has been by tradition higher than his. He does not grant that caste confers privileges; it only defines position and duties. It is hard to see how Gandhi can always escape the charge of insincerity. To us of the West it may seem impossible to grant caste in theory and ignore or deny it in practice. The attempt to do this might appear to be double-dealing. But we may rest content in

Gandhi's case with observing that Hindu thought allows for many contradictions.

The great fact is that Hinduism rests upon the caste system, no matter what the interpretation of "caste" may be. And in actual practice throughout the centuries, in spite of such a view as that of Gandhi, caste has been esteemed an indication of *privilege* as well as of *duty*. India has taken this for granted. It has colored her whole life and thought. It may be, and indeed it is, an artificial social inequality, but it has been considered inherent in Hindu nature.

Portuguese sailors first went out to India with Vasco da Gama. They brought back home tales of their travels, and among other things they reported differences in manners and customs amongst peoples in the same communities. This they called "caste," from the Portuguese *casta*, and the term soon got into Western languages. Had the Portuguese caught the Indian term for the conditions they reported, it would have been *varna*, "color," and *jat*, "birth," or some other word meaning birth or color. What we call caste, therefore, is something based upon birth and color. That is just what the Hindus mean: the lighter your skin, the better quality you possess; the higher your rank as indicated by your name, the better man you are. That is the gist of the matter. Let us test it out.

Your Bombay-Delhi train has pulled up at Ratlam, a large town with a good station. Many passengers are changing for Indore and points east. You are going on to Delhi, but you watch with never-abating interest the moving crowd upon the station platform. Take the group at the water hydrant, men filling water jars and dashing water into their mouths. Two men from opposite directions approach the water tap. One is a well-dressed Hindu, apparently well-to-do, and with marks upon him betokening the merchant caste. The other is scantily clad—in fact, almost naked, save for a loin cloth—with hair unkempt, and every mark (unless you are a keen observer and know better) to indicate low caste.

But for which of these two will the group make way? They make way for the latter! He may claim to be a Brahman, but at any rate, he is wholly given to religion. He is a religious mendicant, or holy man. The merchant himself gives way to him. While the holy man is at the water tap, all others keep their respectful distance. Were the group not to give way, they might be roundly cursed or severely beaten. Such things have happened.

This illustration does not wholly prove our point, for one man represented the "world" and the other represented "religion." In every social order precedence has been granted men of religion. The Indian ascetic is beyond or above caste; he is "without caste." If, however, the mendicant were a Brahman as well, the incident ran true to caste. The Brahman enjoys precedence above others, even when asceticism is not involved. Birth has established his place for him. Usually he enjoys advantage; sometimes there is embarrassment.

A missionary found a lad starving in a village in famine time. No one was caring for him, nor did he dare to ask for care for he was a Brahman from another village and these people were all of low caste. He could not rightly eat their food or receive drink from them; he would have been defiled by this. Indeed the missionary himself could not help him directly, for the missionary was not of his caste.

Several years ago a barber community of Tinnevelly, South India, was subjected to a social boycott by other castes because it refused to continue its customary services in connection with the cremation of the dead. A public meeting was called in Madras to consider the plight of these barbers, who were suffering persecution for dropping one phase of their traditional caste duties.

Recently a controversy was waged in Bombay over the question of providing drinking vessels in the local municipal schools where castes and outcastes mingled. It ended by common consent that the water should be drawn from taps or hydrants and drunk "in the Hindu style" (that is, from the hands) rather than from cups

dipped into water vessels. In this case caste won a victory for itself as well as for the cause of hygiene.

BREAKING CASTE

"Breaking caste" has been an ominous phrase throughout the centuries. Men have been restrained by fear of the direst consequences. Any breach has been followed by some penalty. The Sudra servant who fastened feathers to a bamboo pole and swept the cobwebs from the dining room was penalized by his caste brothers for having done "sweeper's work," for the sweeper is an outcaste. Nature, also, will exact some penalty, the Hindu believes. The guilty man does not always know what it is, but he knows that some price must be paid. Not only from fear of their fellows —and social ostracism is a terrible thing—but from fear of the divine order, Hindus have taken the greatest pains to conform to this central and all-determining factor in Hindu life—"the very heart of Hinduism as it is to-day," says a learned and responsible Hindu professor, Govinda Das.

Nevertheless caste has been broken throughout the ages. Like the Tinnevelly barbers, castes have now and then given up distasteful phases of their work. Occasionally they have turned to new views and practices, and have adopted occupations far removed from what heredity determined. New methods for old work have sometimes split castes asunder. But always the change has been effected by the caste as a whole, or by a considerable portion of the caste. Individuals have never had the power to withdraw or change.

To-day many things are making inroads on the old system. It is inevitable that changed conditions should assail the old order. If men will travel by train, certain concessions must at last be made. It must at least be lawful for the thirsty Brahman to take bottled water from the coolie. It is inevitable, too, that there should be jostling in the crowd and consequent "pollution," which must be overlooked. And men are no longer so careful at the water taps as they were "once upon a time."

Industrial development brings its new demands, and internal politics makes strange bedfellows. Several years ago in a large Punjab city a low-caste man was duly elected councilor. When he ventured to take his seat, all other councilors declined to sit with him. Recently the exigencies of politics, especially among nationalists, have compelled the association of many castes on at least a temporary footing of equality.

Intermarriage is more and more frequent and is given wide publicity; interdining, also, is a growing practice, especially among the student classes. An important decision was handed down not long ago by the Bombay High Court that a man of higher caste could marry a woman from a lower caste. The decision was received by Hindus with great satisfaction. In the Calcutta High Court it was decided recently that a certain marriage of a Kayasth (writer) man with a Dome woman was valid under Hindu law. In Bengal the Kayasths are Sudras (fourth caste), even though they sprang originally from warriors. Domes were aboriginals of low social standing, and dealings with them have been in general taboo.

The "social register" in India is a grave consideration. "Of what caste is he or she?" is a most important question. The courts, you see, must take account of it. If caste is a matter of occupation—and occupation is the chief factor, although there are other things that make a "caste"—the individual member of the group takes all his duties for granted. He does not put his mind to ways and means of improvement; he does not suggest change. There is no restlessness of individual initiative. There is the peace of mind of conformity. How much change *must* come about because of new occasions and new social forces operative in the world to-day is still a question far from settlement. Caste is an unsolved problem yet, even to those who advocate reform.

FOR FURTHER CONSIDERATION

Is caste inherent in human nature? Is Gandhi right in any sense when he says it is?

What of our Western viewpoint that "all men are created equal"? Is this correct in any sense?

Just what is caste anyhow? You can see that it is more than a social register, or a guest list, that it is not merely occupation, or anything that is visible. In the last analysis, it is an invisible, intangible something, which is, however, very real.

What is the present political situation in India? the present religious situation?

LESSON IX

CLEAN AND UNCLEAN

The pig is beyond doubt a dirty animal. Our expressions, "dirty as a pig," and "filthy as a pigpen," are no strain upon imagination; they are descriptive of reality. Among most peoples the live pig has been an object of repugnance, and among many peoples swine flesh has been entirely taboo. Eating swine's flesh has been forbidden to the Jews, and Egyptians, Phœnicians, Hindus, and Moslems have regarded swine as unclean. Among Hindus and Moslems to call a man a hog is a deadly insult, with a deep insidious meaning. Greeks, Chinese and Westerners have had no religious objection to the pig, but where swine have been considered unclean, the eating of swine flesh, or its use for offerings, has been deemed an indication of heathenism.

CLEAN AND UNCLEAN IN INDIA

We soon learn that India is a land of great extremes. This is particularly true in social classifying. There are about 50,000,000 human beings whom the Hindus call unclean, and religion is a factor in this view. Hindus of various castes number about 225,000,000. They are Brahmans, warriors, merchants, and Sudras (meaning "clean"). Below these is the fifth class, lower in social scale than Sudras and separated from them, known as Panchamas, or Pariahs, or by some local name with the same meaning. They are "untouchables"—about 50,000,000 human beings, with whom all true Hindus must avoid contact. It is ordained.

These peoples have been long in their lowly situation. They were among the conquered when the Aryans came in (the Aryans were kinsfolk of the Persians, Greeks, and Romans, and entered India from the northwest about 1500 B. C.). They were made to

do the menial tasks of camp and town: scavenging, sweeping, tanning leather, and the like. They were given the scraps and crumbs to eat that fell from the Aryan tables, or they ate "unclean" food, such as snakes and pigs. Their tasks were filthy, their food impure, and they came to be the lowest social group in India. Their very touch polluted, and in some parts of India their very shadow was unclean. In the South there came to be a schedule of distances which they must keep from people of the upper castes, especially Brahmans.

VAIKOM, A MIRROR OF UNTOUCHABILITY

In the village of Vaikom, near Trivandrum, in the southern part of India, there was a Hindu temple, the approach to which was forbidden to untouchables. Such absurd social tyranny has not been at all uncommon in South India. The denial of natural rights imposes too great a strain upon even the naturally law-abiding mind. In 1924 the untouchables decided to organize a so-called *satyagraha,* or "force of truth," to get rid of this prohibition. They could have appealed to the representative assembly of the state, in which untouchables sat, for a repeal of the hateful law, but such a course is not spectacular or theatrical. Instead, they adopted *satyagraha,* better known as "civil disobedience." This is the method in use by Gandhi and his followers; it is typically Indian. Crowds gathered. Men were told off in threes, one touchable and two untouchables, to walk along the forbidden road. They were harangued and garlanded as they started on their heroic mission. The Government sent police who arrested the *satyagrahis* when they came too near the temple. Other marchers took their places, and were in turn arrested. This went on until the supply of heroes gave out.

After some suspense, *satyagraha* was renewed, and maintained indefinitely. It assumed national proportions, and got into politics. Gandhi toured the state in connection with the incident, only to discover once again that custom is more deep-rooted than law. He himself was willingly barred from a temple into which no

"foreign-traveled" men might enter. In the end a compromise was effected. The roads around the temple were opened to the untouchables, but untouchables were not allowed to pass beyond the notice boards set about the temple. Orthodox Hinduism maintained its isolation and untouchables remained untouchable.

When Gandhi took charge of the Vaikom *satyagraha* from a distance he said: "This is a struggle deeply religious for the Hindus. We are endeavoring to rid Hinduism of its greatest blot. . . . The struggle for the opening of the roads around the temple (which we hold to be public) to the 'untouchables' is but a small skirmish in the big battle." Gandhi's point of view is sound, that "untouchability" is the "greatest blot" on Hinduism. At the time he recognized the prime necessity of education to a newer point of view. Orthodox Hindus must themselves take up reform. Gandhi declared at the time that social reform and education for reform were of far more consequence than political fortune. He was doubtless right, but later he turned again to politics. Now he is demanding by *satyagraha* complete political independence for his country.

It is said that the test of Vaikom was first made by a Syrian Christian of the town. Whether under the circumstances his act was in good taste or not, it was in a good cause. It suggests to us a question as to what Jesus' view might be. The Jews had something of the tradition of "clean" and "unclean," and Jesus faced a struggle in the interest of a saner point of view.

In Ezekiel we learn that the sanctuary was not to be profaned (there were doors shut which no man might open, ch. 44:2) and that the priests should teach the people "the difference between the holy and the common, and cause them to discern between the unclean and the clean." The Prophet Amos prophesied that Israel for her sins should die "in a land that is unclean." He meant in a non-Jewish land where Jehovah was not recognized. What a ring there must have been in Peter's voice when he declared to the people at the house of Cornelius, "Unto me hath God showed

that I should not call any man common or unclean." Paul had previously declared that "nothing is unclean of itself." There was a struggle on; it was never finally decided. It has never been fully decided in any land.

Jesus' view, however, is very plain. Paul voiced it correctly. Peter was converted to it. The whole matter of ceremonial defilement was read out of religion by the very life of Jesus. It must some day be read out of Hinduism. That day is not near, however. Meanwhile, political capital is made of the fifty millions of unfortunates. Hindu leaders are taking stock of them. They are an embarrassment in the way of political and social evolution. It is not too much to say that the Christian message itself has stirred the outcaste's consciousness, has roused him to some sense of his dignity as a man, and has compelled the Hindu faith to recognize at last some obligation to those so long neglected.

CLEANSING THE UNCLEAN

The untouchables have been just on the fringe of Hinduism and have crouched in fear at the very doors of the faith. They have known that they were unclean. Very few have ever directly crossed the threshold into Hinduism. They have come in, if at all, by another route. At times groups or tribes of them have adopted Hindu customs and may have sought the services of Brahman priests. All this has been by the most gradual process, attended by many results entirely unforeseen. By the passage of time certain barriers disappeared. It has often been difficult to distinguish surely between people on the lower levels of Hinduism and those "beyond the pale." Hinduism is, after all, a complicated mixture of all sorts of ideas and practices. In matters of religion there is the loosest polytheism and abundant demonology. Aboriginal groups and tribes have slowly come to form new castes among the Sudras. They have become "clean." Individuals, mostly women, have gained admission by marriage, in spite of many theoretical barriers. Also, it should be borne in mind that

for twenty-five hundred years outcastes have enjoyed the privilege of becoming yogis, or ascetics, and that to become an ascetic is virtually to become a Hindu. Nevertheless, all this has left the untouchables untouchable.

In recent years Hindus have undertaken campaigns against untouchability. At an untouchability conference several years ago, which was attended by many leading Hindus, great emphasis was put upon the necessity of ridding the country of this curse. It was urged that Hindu homes employ outcastes as servants as one step toward the removal of prejudice. One prominent Hindu speaker declared that untouchability was unreligious and that those who observed it had no religion at all. All stressed the fact that untouchability is against religion, morality, sound politics, and humanity.

In various sections of India untouchables have been allowed to immerse with their own hands, and along with other Hindus, certain images of Hindu gods. It was a glorious achievement when on March 22, 1928, in the city of Bombay, one thousand untouchables were invested, under Hindu auspices, with the "sacred thread" and initiated into the sacred mantra of *Gayatri*, or the prayer to the sun. Hindus believe the *Gayatri* to be the most ancient and the greatest prayer conceived by mortal man. It is called the Savitri from the name of Savitar, the god invoked. It runs thus: "May we attain that excellent glory of Savitar the god, that he may stimulate our thoughts." Do not miss the full course of this Bombay incident. To wear the thread and to recite the *Gayatri* have heretofore been privileges of the "twice-born" castes, that is Brahmans, warriors, and merchants. Sudras have not had this privilege. By this ceremony these one thousand outcastes were admitted not only to "caste" but to certain privileges of the high castes.

The incident is only a minor event in the total complex Indian situation. It represents an extreme program, and yet it is a symptom of the present trend in thought. It is one of the many

signs that "Hindu society to-day is in a state of violent ferment," to quote the words of a sane observer. This same observer calls attention to the error in thinking that a selfish priesthood is responsible for the evils which afflict society. The priest, he says, is but the child of his times. The body of Hindus themselves, he strongly urges, are responsible for the evil situation. Many enlightened Hindus, including Gandhi, find no warrant in the Hindu sacred books for untouchability. These men are calling attention to the scripture that says, "One becomes a Brahman by his deeds, not by his family or his birth; even a chandala [sweeper] is a Brahman, if he is of pure character." This reduces caste to a question of character, and is good as far as it goes. It flashes the beacon of hope before the downcast eyes of fifty million human beings. If it keeps shining, and ever brighter, they will look up, take courage, and claim the privileges of character. There have been many outcastes of unusual merit. Many influential poets, especially of South India, have been untouchables.

We have dealt with one theme in this lesson, because of the extreme importance of the unusual situation and because of the place which the theme itself holds in Hindu circles. This lesson and Lesson VIII belong together in their effort to illuminate for us the peculiar social aspects of the Hindu faith. There is nothing like it, on so vast a scale, in any other country on the globe.

FOR FURTHER CONSIDERATION

If you care to consider the untouchables further, you might investigate their religious views and practices. They are ofttimes dirty and uncouth, living scarcely better than animals. In religion they are demon worshipers. They practice magic in all its forms. They are truly on the lowest levels of human society. You may read about them in G. E. Phillips' "The Outcaste's Hope." In Isabel Rose's "The Star of India" (1930) there is a story called "From Outcaste to Captain" (of the cricket team).

Have you an opinion on such a question as this: Can Hinduism make progress without attention to the outcastes?

The question is a little like another: Is the American city any better than its lowest social elements? Or: Is the city sound if it has slums?

Read, if you will, about the city mind and what the city does to people, in C. H. Sears's "The Crowded Ways." Hinduism is not unlike a huge city.

LESSON X

THE WHEEL OF DESTINY

"Just my luck," exclaimed the boy in a tone of disgust and disappointment. Both words and tone indicated that he considered himself in no way responsible in the event; he was neither disgusted with himself nor disappointed at himself. You have heard the expression, and doubtless you, too, have said it. What a common scapegoat is luck or chance, fate or destiny, or some such notion, in the affairs of men! How real and how effective is it? What is luck? What part does the person himself play in it? The tire picks up a nail; the ball hits a clod and bounds over the shortstop's head; Tilden loses to the Cochet "jinx." Or, on the other hand, the nail is flipped away and does no harm; the ball makes a "freak" bound into the fielder's mitt; Tilden beats the jinx.

All peoples have recognized the element of risk, and some have made a god of it. In all the world there have been many gods of chance. Fate or destiny is the order of chance. It is a higher point of view. Chance is undependable; it is variation from the expected. Destiny is the order which operates amidst the vicissitudes of human life. Men have thought that in some way or other it could be reckoned with and known. But always there have been in men's minds the two elements: first, the person himself; second, the destiny that bears upon him. Most men have adopted an attitude of submission to fate. Many have asserted their own independence, and claimed a mastery of fate. In which lies peace?

> "Say not the days are evil—who's to blame?
> And fold the hands and acquiesce—Oh, shame!
> Stand up, speak out, and bravely, in God's name."

This is one attitude. "The moving finger writes; and having writ, moves on," "We journey hence to an uncertain destiny," "We are

shattered like glass and remolded no more"—these represent a different attitude. You must have read of the Three Fates in Greek mythology, Spinner, Disposer, and Inevitable. Men's times were in their hands, and even they acted by necessity.

THE INDIAN WHEEL

According to the dominant Hindu view, God (called Brahma) is absolute. By reason of the absolute sway which Brahma exercises over the destinies of men, all men are born with their fates written on their foreheads by the hand of God himself. A man's destiny is absolute and irrevocable, *ultimately.* What is "written" includes length of life, quality of life, disposition, intelligence, and worldly condition. If a Hindu has suffered misfortune, he exclaims, "Thus was it written on my brow!" In consoling any friend who suffers, the Hindu seldom fails to say, "No man can escape what is written on his brow." Many a criminal before a court has excused himself for crime on the ground that he had no power to avoid it. (The American criminal often pleads "insanity," anything at times to shift the blame.) If through all the Indian ages there have been "untouchables," if there is disease and famine, if children have been married young, if there have been child widows, if foreign rulers have held sway, if men have been illiterate, if women have been underprivileged, "it was written." Whatever is, is as it was ordained, and so men fold their hands and acquiesce. *"Jo ho, so ho; hum kya karen!"* as one might say in Hindi. "Whatever is, so let it be; what can I do otherwise!"

The figure of the wheel, which is a common Hindu symbol of man's life, may be used. Have you never been fascinated by revolving wheels? The wheel is circular, and represents completeness; it moves, and represents the unceasing flow of life. Man's life is the wheel, and Brahma is the "wheel turner." Or, to change the figure slightly, it might be said that man is bound to the wheel of life—it rolls and he rolls with it. Life, in the common Hindu view, is like Tennyson's "hollow orb of moving circumstance, rolled round by one fix'd law."

We might apply in two distinctive ways this figure of the wheel. There is the wheel of man's earthly life span, and the wheel of rebirth. The Hindus have the interesting view that any man is born innumerable times. You get the figure, then, of a ceaseless round. Here comes the wheel out of the mists of the dawn, rolling irresistibly hither and yon over some predetermined course, and disappearing into the shadows of night out amongst the avenues of space, only to reappear in due time, perhaps in altered form, and run another earthly course, on and on until the very force (the life) that shapes the wheel and gives it the semblance of unity wears out. And this is what the Hindu most desires—that life wear out.

In Bengal several years ago there was a lad who made the claim that he remembered his previous existence. He described the village of his former residence, the very house and its surroundings, gave his parents' names and occupation, and so on. After searching, a village, a house, a man and his wife, and other elements were found which met the lad's description, and there had been a son who died under circumstances which the lad defined. The story took the front page for a time, but nothing finally came of it. It was all dismissed as sheer coincidence. It illustrates, however, the Hindu view of transmigration—many births. The chief point at which this theory of life breaks down is just here, that men do *not* remember the previous existence.

The Hindu believes that he may become a mango or a cobra; the Brahman may turn untouchable. What they all hope for is partly expressed by a Moslem poet:

> "I died as mineral and became a plant,
> I died as plant and rose to animal,
> I died as animal and I was man.
> Why should I fear? When was I less by dying?
> Yet once more I shall die as man, to soar
> With angels blest; but even from angelhood
> I must pass on: all except God doth perish."

Can you find any motive for the Hindu view of transmigration? It is really at base an explanation for the inequalities in life. This is the Hindu way of accounting for rajahs, priests, and workers; rich men and poor men; the lame, the halt, and the blind; plants, animals, and all "creation." The world rolled out of some prior situation into this. Any given man or object is where he is, and in his present condition, by reason of determining factors in some previous time. "Individual" existence will go on from form to form, from quality to quality, until fate is satisfied and destiny appears, until all is lost at last in Brahma whence all originally came.

THE LAW IN THE CASE

"Rolled round by one fix'd law." There is one law, in the Hindu view. They call it "karma," meaning "deed," or "the thing done." The wheel is in the grip of karma. Man's life in any present aspect is the fruit of karma. There is good karma and bad. Man seeks to accumulate the good and annihilate the bad. Really he should seek to annihilate both good and bad. It is karma which holds all things together, a sort of cement, or a fluid magnetism. The present world order and every apparent individual in it exist through karma. The great goal is the dissolution of the world order and the breaking of the round of rebirths. To "come not again to birth" is the fond longing of all Hindus.

Karma is not exactly fate or destiny, although we need not stop here to make distinctions. In the Hindu view, fate is ultimately absolute; karma not only gives a man a chance to alter fate, but demands of him that he do that very thing. Karma is the "law of the deed," the theory that what a man does determines what he is; that what he did determined what he now is. Karma has some moral content. It makes a man responsible, at least in some small measure, for his destiny. Man is what he has done, and he will be what he does. In general, however, fate and deed are kindred notions and indicate man's helplessness. In response, we

find the characteristic attitude of Hindus one of resignation and patience. They are resolved in whatsoever state they find themselves "therein to be content."

This last statement is phrased after words of the Apostle Paul in Phil. 4:11. You may feel disposed to examine his words and compare them with the Hindu attitude in matters of contentment. There is seemingly a decided contrast.

ESCAPING ONE'S FATE

In spite of all the pressure of tradition and the resistless operation of law, there is a place for human freedom in Hinduism. It has been recognized that one may escape his fate, at least for the moment. Homer held that men might thwart their destiny temporarily, but not ultimately. Hindus have expressed some such view in various ways. It has been already pointed out that a man may break caste by becoming an ascetic (a *sadhu* or a *sannyasi*—a man wholly given to religion). In a sense this alters his destiny and breaks the round of rebirth. The "evil eye" is a minor phase of fate, and the Hindus believe that they can thwart the evil eye. For instance, a conspicuous figure or object may be raised to attract the gaze of strangers or ill-looking persons whose glance otherwise might fall upon man or beast, house or field, and cause disaster; or evil words may be uttered about desirable persons and things and thus deceive the spirits whose gaze might be malignant.

There are many stories which cheer men with the thought of thwarting destiny. For example, a certain monkey lived in a tree beside a rocky stream in which an alligator swam. It was the monkey's custom to cross the stream on protruding rocks to gather mangoes from a grove beyond. The alligator coveted the monkey's heart and laid a trap to capture him. He placed himself inert in the line of rocks which the monkey used for crossing. By and by the monkey took the alligator for a rock and used it frequently. When the time was ripe and the monkey touched the alligator, the alligator sank and turned and caught the monkey in his fear-

ful jaws. This was the monkey's fate. But the keen-witted monkey calmly asked what it was all about and what the alligator wanted. The slow-witted enemy baldly said that he had taken a vow to eat the monkey's heart. To which the monkey quickly replied: "*Aré*! Is that your wish? I am so sorry, but I have left my heart in yonder tree. Let go for just a minute and I'll fetch it. You are quite welcome to it." The monkey hurried ashore and up the tree. He had escaped his fate.

FOR FURTHER CONSIDERATION

The question as to what part any one of us may have to play in destiny is open for thought. What is the rôle of any one of you in the development of a career?

Have you any feeling that your "fate" is "written on your brow"? Have you friends who feel that way? If so, what is to be done about it?

LESSON XI

THE GLORY OF WORKS

Church calendars often list the "activities of the week." Have you ever stopped to ponder upon the value of these things for religion? Almost any church takes pride in the number of things "going on" under its auspices. It is hard to conceive of a church as utterly inactive. Neither can we think of religion as a pure abstraction.

For some reason "faith" and "works" have often been set over against one another. Paul speaks of being "justified by faith," Gal. 3:24. Jesus, on one occasion, said, "Thy faith hath saved thee," Luke 7:50. It sounds somewhat controversial when James says, "Faith apart from works is barren," and faith is "wrought with . . . works." Paul had said previously, "By grace have ye been saved through faith; . . . not of works," Eph. 2:8, 9. The debate over faith and works has gone on among followers of various religions. Sometimes the emphasis has been put upon one, and sometimes upon the other. It seems difficult to keep an even balance. Yet it is probably true that the two aspects go together and should be kept balanced. In India, however, observers of Hinduism in action see an extreme emphasis placed upon works.

WORKS

What is meant by "works"? There are various opinions, depending somewhat upon the ideas of religion. Is a church parade a "work"? It has a purpose, and work is activity with a purpose. The idea underlying works is that religion is promoted and that those who participate are helped in some way. You will doubtless say that the idea in itself is sound. Apart from works faith is barren indeed. With us, however, the idea is not so much works as service.

What are works, according to the Hindus? They, too, are feeling more and more the demands of social service and social reform, but most of them are still of the same mind which has possessed Hindus for about three thousand years. There is much ado about religion. Usually the individual is seeking personal satisfactions and assurances. The minute division of the social order into several thousand castes and subcastes puts limitations upon the passing of cups of cold water, the nursing of the sick, and all the social ministries of mercy. The man himself must work out his own salvation with fear and trembling. There are spectacular ways, of which the Hindu is inordinately fond. There are less conspicuous ways as well.

In the Hindu home members of the family follow throughout the day numerous formulas of devotion. There is the morning bath which, with the cleansing of the teeth, has implications for religion and is accompanied by prayer. Each household has its shrine with its household and general deities. Each morning, and often at other times, there is private worship. The housewife, especially the Brahman woman, has her own daily ritual to perform. At a time of worship she may retire to the special room, sit cross-legged on the floor upon a mat before the shrine, or erect a little stand and place her images upon it. On the mat she will place the cup of water, a conch shell, and her book of prayer. She reads, if she can (the chances are that she cannot, for few women in India can read), offers her prayers interspersed with the tinkling of the bell which she holds in her hand, uses the water for libation, and otherwise performs her orthodox devotions. The householder also has his round of religious duties. This may include a visit to the near-by temple and its priest, who puts upon the worshiper's forehead a mark of colored paste shaped according to the sect to which the man belongs.

In the open one may see works of the more spectacular sort. They are under way everywhere. Each village has its temple or its shrine, and shrines are scattered all along the roads and highways

and through the fields. It would be reckless to estimate the total number of shrines, sacred places, and sacred objects, in Hinduism. At any time and almost everywhere, Hindus may be seen paying vows and doing homage. There is no concerted action. Each worshiper goes his own way, knowing his own desires. The state of mind varies all the way from that of the uncouth, illiterate demon worshiper to that of the cultured gentleman. In the towns are many temples and in the larger cities they are legion. There are some centers, such as Madura, Srirangam, Kalighat, and Brindaban, where great temples dominate the entire scene.

The greatest center of all is Benares, a city of 200,000 souls, seventy-five per cent of whom are Hindus, including 30,000 Brahmans. There are 1500 temples and more idols than inhabitants. The river, the temples, and the bathing ghats are revered throughout Hinduism. The soil and the air are counted holy. It is said that this one city combines the virtues of all other centers and places of pilgrimage. It is a crowded center, symbolic of religious works. Hinduism will stand as long as Benares stands.

The most spectacular of works are those of the famous ascetics. There are many hundreds of thousands of these holy men, some good, some bad, but every one of them the product of the general thought that asceticism is the highest quality and method in religion. These holy men—*sadhus* and *sannyasis*—have renounced the world—but not always the flesh and the Devil—and are devoted to religion alone. They may have been Brahmans who have come to the fourth and last stage of the orthodox existence, or men of lower caste, or even former outcastes. In any case they are solitaries in quest of final satisfaction. They travel the pilgrim routes, begging from door to door, thus furnishing other Hindus opportunities to profit by giving alms. They take vows of hunger, thirst, or what not. They may be seen on beds of spikes, or otherwise tormenting their poor bodies in the hope of spiritual good. They live upon the glory won by works. (Turn to Eph. 2:9 and

get Paul's opinion of such people.) What there is beyond the glory is a doubtful and distressing question.

THE GOD OF WORKS

"Works" are characteristic of all branches of Hinduism, but there is one great sect of which it is the special feature. This is the sect of the great god Siva. Most of the largest temples of India are devoted to him and Benares is his special seat. He is the god of the *sadhu,* the mendicant, and the man of spikes, the god of all those who have resorted to the extremes of torture in religion's name. Benares is always thronged with his devotees. The Golden Temple is his; the Well of Knowledge is also his. The so-called Monkey Temple is dedicated to his wife; and there are temples to his son, Ganesa. The sacred bull is his, whether in image form or alive and wandering freely among the temples.

Siva himself seldom has an image; his symbol is the linga, a stone or pillar. It is the central object in any Sivaistic temple or shrine. Round it may usually be found a bust of his wife in human female form, an elephant-head image of the son, Ganesa, and the bull image of Nandi. In front of the Well of Knowledge Nandi rests in huge form, garlanded and with a bell about his neck. At his side rises a covered shrine containing Siva's symbol and an image of his wife, who goes by many names. They, too, are always heavily garlanded, and on the floor are offerings brought by devotees. Usually a priest or two is in attendance. The image of Ganesa is not far off, where it receives unusual attention.

As you go about India you learn easily how popular is the great god Siva, not only in his own name but through other gods that represent him. You are reminded of him everywhere. As you stand outside of his temple and look on, if it be in one of the larger centers, you see crowds of people, especially ascetics, doing homage. There are hymns, instrumental music, and sometimes dancing in his honor. Siva himself is the god of dancing. In the midst of blatant noise, shuffling humanity, and in an air nauseating with what Gandhi calls "a stinking mass of rotten flowers," stands

a serene and devoted Hindu of the better sort, paying his homage to Siva. How can you account for his presence and his worship? This is not hard to see. He has no thought for his surroundings, but only for the great god, the "Lord of All." Could you not worship in a much-cluttered, tallow-stained Neapolitan cathedral, or in some of the shapeless buildings of the West which are called "churches"? Siva is the god of all classes of Hindus; he is what they take him to be. Gandhi has a thought for Siva, but no tolerance for rotten offerings and for animal sacrifice such as occurs at Kalighat in Bengal. Here goats are slaughtered in great numbers in the name of Kali, Siva's wife, and the patron goddess of Bengal.

Something of the Hindu mind, especially the mind of Sivaites, may be seen in the common reverence for the cow. In the Hindu mind nothing is so deep-rooted as the sanctity of the cow. They make a watchword of "cow protection." "Cow protection," says Gandhi, "is the gift of Hinduism to the world, and Hinduism will live as long as there are Hindus to protect the cow." It is a Hindu's religious duty to protect the cow, and that which distinguishes Hinduism from every other religion, according to Gandhi and others, is its "cow protection." This is not to be taken merely with a smile, but as a subtle indication of what Hinduism really is. Hinduism is a mystery, and this is one mysterious aspect. Recall the Hindus' theory of transmigration and their doctrine of non-injury. (It is a cardinal principle of all Hindus not to take life.) Add to these the fact that the cow is a most valuable economic asset to the people, and you see that "cow protection" is consistent with the whole.

THE MOTIVE AND THE GOAL OF WORKS

The motive is about the same, no matter what the process. And the goal is much the same in any case. The Hindu motive, in which the Sivaite shares, is to find release from this present world of matter, evil, and rebirth. To all sects the world is a maze of entanglement, and men's proper home is God. The world is the

scene of karma's operation. Karma must be destroyed. The goal for the cultured Sivaite is the realization at last of unity with God, an absorption into the very being of God. For the ordinary Sivaite it is something different. There is Siva's heaven, Mount Kailasa, to which one may go at last. It is above the Himalayas. From it flows the holy Ganges, the very sweat of Siva, such as may be found in the Well of Knowledge; and, for that matter, such as bubbles up from time to time in various sacred pools throughout the land. In the temple tank at Kumbakonam, the Ganges flows every twelve years, and bathers flock into the healing waters. Siva is the master of life to his faithful followers.

FOR FURTHER CONSIDERATION

To what degree are works a valid and a valuable means to higher living?

Does dependence upon works as such bring the worker into the realm of magic, that is, develop the notion that the very *doing* compels some result?

What is the Hindu basis for "cow protection"? How valid is the idea?

Compare the motive underlying "works" according to Hinduism with the motive underlying "service" in Christianity.

LESSON XII

SAVED BY GRACE

The hymn "Saved by Grace" expresses a fundamental Christian truth. You may remember Paul's remark, "By grace have ye been saved." It shifts the emphasis from works, but we may hardly grant that the story is entirely one of grace; unless we understand grace in a comprehensive way, meaning not only a free gift to unworthy men but also something in a man that he lays hold of and uses to keep himself wholesome and faithful. Every one of us desires to have some part in his own life. "Lay hold on life" is one vigorous way of putting the matter.

Really, there are two views. In one, God is the chief and almost only factor; in the other, man coöperates with God. Which is your own view? Hindus, also, have argued this very matter. They were probably the originators of the two vivid figures, "monkey hold" and "cat hold." How vivid are these figures! The kitten is a passive benefactor of its mother's power; the little monkey is by no means so dependent; he does a bit of clutching himself when his mother moves with him.

THE WAY OF FAITH

You could not expect all Hindus to put implicit trust in works, any more than you could expect any considerable body of men to hold exactly the same view on any major theme. Many Hindus are men of faith in a more or less personal God, and think of mere works as incidental advantages in religion. They have developed a doctrine known as *bhakti*, meaning grace, faith, devotion, or some such thing. You can readily see that there should be differences of view even among the *bhaktas*, mainly such a difference as that which is expressed in the terms "cat hold" and "monkey hold."

In making distinctions in Hinduism, we must bear in mind that sometimes the distinctions are without a difference! We are not

justified in drawing clean-cut lines, for Hinduism is old and composite and the lines cross one another at all angles. We have studied Sivaism, with a view to seeing the emphasis there. We are turning now to the other great sect, Vaishnavism, the religion of Vishnu, but only to see its chief emphasis, the doctrine of *bhakti.*

The Vaishnavite *bhaktas* have two points of view. In the land of karma and transmigration men are overpersuaded to shun personal responsibility. Where heredity is emphasized, responsibility is depreciated. Hindus have emphasized heredity, for one reason or another, but many Hindus have been ready and willing to face the fact of personal responsibility. Some have accepted more than others; some have found it harder to break with the past. So you have amongst *bhaktas* many of the cat-hold persuasion. The truest *bhaktas,* however, are the other sort: they do a bit of clutching of their own.

THE GODS OF THE WAY OF FAITH

If man depends upon some power other than himself, it is a serious question what this power is and how it operates. In this case the god is Vishnu. Vishnu is on a higher plane than Siva. He has a nobler history and his associations are generally of a better kind. He has been more concerned for man's moral welfare. We might say that the highest aspects of morality found in Hinduism are associated with Vishnu, but let us not forget that there are also lower phases.

Vishnu and Siva are joined together in the popular mind. There is little antagonism shown by the followers of one toward the followers of the other. Hindus are very tolerant in creed, and in conduct the requirements are fairly uniform for all. Temples often stand in pairs, one to Vishnu and the other to Siva. Or, in any given temple, there may be images and symbols of both and all their associates. The name "Hara-Hari" may be on the lips of devotees, meaning Siva-Vishnu, the total of divinity. Priests may serve all temples alike, although they are often sectarian. Ascetics

may sometimes have the keenest sectarian consciousness. The worship paid the gods is common both in theory and practice, whether it be the morning or evening service at the family sanctuary, or any one of many services in the temples. The ritual is fairly regular; the names employed may differ.

Vishnu, however, represents an interesting and important doctrine in Hinduism which is altogether different from anything in Sivaism. Vishnu is not usually worshiped directly, although his images are numerous and conspicuous. In his stead other deities are worshiped. These are not "associates" or "powers" of his, but "manifestations" or "descents" of himself. From time to time Vishnu is supposed to have taken form and descended among men. The most popular and effective forms in which he descended are those of Rama and Krishna. These are the two gods of the Vaishnavite, and their images stand in all temples and shrines of Vishnu. They are worshiped by many means, works are done in their name, but in particular they are objects of *bhakti* or devotion. They are esteemed as personal gods to help men in their time of need. Men put their trust in them and pledge them their lives.

KRISHNA

The gods were assembled on heavenly Mount Meru. The earth goddess was in great distress, for her dominion was filled with demons who had come to plague mankind. In particular there was Kansa, a demon whom Vishnu had slain in a previous existence. He had come back again as a king and was lord of Muttra. Kansa was a devotee of Siva and had forbidden men to worship Rama (Vishnu). Cows and Brahmans were in a sad state and things were going from bad to worse. The gods well knew that something must be done, and sent a deputation to the Sea of Milk to make their plea to Vishnu. Finding Vishnu asleep they woke him with songs of praise and adoration, calling him Brahma, eternal spirit, protector and savior of the world. Vishnu, on realizing the distressful situation, promised relief. He would descend to earth

in some small portion of his essence and overcome Kansa and his demon rule.

When Kansa was warned of his impending doom and the method of it, he set about the slaughter of newborn babes, among whom was to appear the "descent" of Vishnu. The babe whom Kansa was most anxious to destroy escaped. His name was Krishna, and he was Vishnu come to earth to rid men of their danger. He was born at midnight and his skin was dark—the word *krishna* means "black." Ultimately Kansa was slain by Krishna and, with their savior in complete control, men breathed easily again.

The modern Krishna is the most celebrated hero of Indian mythology and the most popular of all the deities. His figure and his character were centuries in the making. In ancient times there were many Krishnas, mostly mythological. There also were men who had this name. One in particular was a warrior who performed heroic deeds, and a social reformer. Around his name, as the centuries have gone by, various legends have gathered. In effect he became a god, and the manifestation of the great god Vishnu whose custom it has been to descend among men in times of need. Indians are very fond of the pranks and deeds of Krishna. The accounts are found in many books. In one, "The Lord's Song" ("Bhagavad-Gita"), Krishna is exalted in philosophical fashion as the creator of all the universe, and the supreme god, in whom all things exist. In another, the "Prem Sagar," or "Ocean of Love," are told the stories of Krishna's pranks as a boy, his follies as a youth, and his matchless prowess as a man and a god. His marvelous deeds elicit unfeigned amazement. He has slain demons, toyed with gods and men, and altogether demonstrated his worthiness of men's devotion. He has even overpowered Siva.

RAMA

The earth was again in trouble. Ravana, a handsome and powerful demon with ten heads, and his two brothers were vexing gods and men. The demon brothers were quite devout, and therein lay their power. The youngest had stood on one leg for five thou-

sand years. The second had sat five thousand years within the five fires during the summer and in water during the rainy season. Ravana had gone without food for ten thousand years, had cast away one head each millennium for nine thousand years, and had won a boon from Brahma, the supreme being. Ravana not only raged about the earth; he invaded heaven with his hosts. The one god whom Ravana did not dare to attack was Siva. When Vishnu learned of the sad situation, he took measures to "descend" and was born as Rama. He provided Rama with celestials, nymphs, men, and animals to fight against the demon Ravana. Some of the animals were as big as mountains and could cover hundreds of miles in single bounds. The "Ramayana" tells the story of the struggle, and of Rama's victory.

As in the case of Krishna, so with Rama there is some historical nucleus to the tale. Rama was once a warrior hero, and a man of spotless character. Around his person legends have gathered that made of him a god. He became Vishnu in human form, or, as the "Ramayana" has it, "Rama is one half of Vishnu." He is the Hindu ideal of manhood, as his wife, Sita, is the ideal woman. He is God to multitudes.

These two, Rama and Krishna, are the deities of the second great sect of Hinduism. They are the objects of fervent devotion (*bhakti*). Men trust them for protection and salvation. They are worshiped privately and publicly, and they have their great centers of pilgrimage, such as Brindaban for Krishna, and Rameswaram for Rama.

VISHNU AS "LORD OF THE UNIVERSE"

At Puri, on the eastern coast, a broad avenue leads to the great temple, a huge white dome with red flags a-fluttering, set upon "Blue Hill," and looming above feathery thickets of bamboo and groves of plaintain and palm. This is the one place in all India where caste does not count. It is the shrine of Vishnu (Krishna) as Jagannath, or "Lord of the Universe." In Benares, Siva is Vishveshvara, or "Lord of All." At Puri, Vishnu matches him.

The temple area is larger than the square court of the Chinese Altar of Heaven. The temple proper is a four-in-line arrangement of a "hall of offering," a "dancing hall," a "hall of audience," and the inner sanctuary where are kept the gods, chiefly Jagannath. Every year is held the car festival, to which pilgrims gather from all over India. It lasts ten days, and these are days of great rejoicing and excitement. The gods are taken out on a great car, transported down the avenue, and at the last returned again to keep their solemn and secluded state until another year. During the ten days they have bestowed their special blessings on the multitudes; the "Lord of the Universe" has looked upon his people.

CONCLUSION

We have finished for the time our stay in Hindu India. We shall catch further glimpses of it, however, for we shall study Buddhism, which first sprang up in India. In treating Hinduism we have confined our view to some major elements. We have examined caste and seen the outcaste's lot. We have taken some account of the Hindu's mind regarding life and the hereafter. We have viewed in particular the two ways of "works" and "grace" as channels of deliverance for men caught in the toils of karma and transmigration. It remains merely to say, in connection with Krishna and Rama, that these deities save men by grace and expect of them their full devotion. That is, some measure of responsibility rests upon men, if they would be saved.

FOR FURTHER CONSIDERATION

If you wish to consider Hinduism further, take up such a book as Isabel Rose's "Star of India," or Agnes Burr's "India, the Land That Lures," and select appropriate chapters. D. G. Mukerji's "Caste and Outcaste" would be sure to interest some of you and his "Face of Silence" would make good reading for anyone interested in the Hindu method of discipline to attain final happiness.

What sort of gospel does India seem to need? What view of life and man would contribute to her progress?

Of what value is an idol? What reasonable attitudes might a Christian missionary take toward idols and idol worship?

STANDARD TRANSLITERATIONS

sanatani
Ratlam (Rutlam)
Kayastha
satyagraha, satyagrahis
mantra
Gayatri
chandala
karma
sadhu
Shiva, Shivite, Shaiva, Shivism, Shaivism
Ganesha
bhakti, bhakta
Vishnu, Vishnuite, Vaishnava, Vaishnavism
Rama
Krishna
Sita
Ramayana
Jaganath, Jagannath
Vishveshvara

BUDDHISM IN INDIA AND BEYOND

LESSON XIII

GAUTAMA, WHO BECAME ENLIGHTENED

One hundred and fifty million souls are followers of Gautama the Enlightened, although he has been dead for twenty-four hundred years. We are to examine his life and his teachings and to find some explanation for his great influence on the world —not so much on *our* world, as on the East, although Buddhism has its representatives in America and the West. To the British Tommy in Kipling's "Mandalay," he was merely a

> "Bloomin' idol made o' mud—
> Wot they called the Great Gawd Budd—"

But, for that matter, Tommies in the East have seldom been possessed of insight into Eastern ways and scenes.

From the ridge at Mandalay there is an indescribably fascinating view out over the rolling plain below and the wide river making its last progress in loops and curves to the sea—majestic blue distances by day, and a matchless evening sky beyond the river at sunset, and pagoda bells tinkling from many a tall spire as the winds waft by. It is a home of Buddhism.

Quite in contrast with Kipling's Tommy is a certain college boy here in America who has set up in a recess off his den, in a most appropriate setting of draperies, silence, and incense, an image of the Buddha. This lad, at least, thinks that he knows something of the meaning of the image and the system for which it stands. He can touch a button in a hidden door of the den—the door swings noiselessly open, and the sanctuary is disclosed, filled with soothing fragrance, and presided over by the image typical of calm.

Others of the West, besides this college man, have been attracted

by what they think they find in this Eastern sage. There are Buddha shrines among us, where Western devotees join in homage to this noblest son of India. Who, then, is Buddha? What is Buddhism? How is it that any man can worship him as God?

BUDDHA, THE MAN

Buddha was born about 560 and died about 480 B. C. He was the son of a rich rajah, or warrior king, in the country north of Benares. He was reared in a manner befitting his time and circumstance, for as the eldest son he would succeed his father in the petty kingdom. He was fond of sport and outdoor life, and found pleasure in the chase and in chariot-racing. It was not the custom for warriors to be studious.

At nineteen Gautama, as his name was, was married to the daughter of a warrior king who ruled a neighboring kingdom. In the tenth year of his married life a son was born and there was great rejoicing, such as is usual in royal circles. But for a long time Gautama's own mind had been on other things. He was destined to turn away from the prospect of an earthly kingdom and to give his life entirely to religion. At twenty-nine years of age the prince became a monk. This is known to Buddhists as the Great Renunciation. At that time Gautama left the palace and his family and became a wandering ascetic. How he came to do this is a long story.

In brief, it is told in four figures in one of the pagodas at Moulmein (Mandalay). These are remarkably well-carved, life-size figures, representing the four objects which determined the Renunciation: a decrepit old man leaning on a staff, a man suffering from a loathsome disease, a putrifying corpse, and a recluse in a saffron robe. To Gautama the life of the monk seemed the only possible means of escaping old age, disease, and death. He had begun to ponder upon life and the vicissitudes thereof. The way of the monk was the answer to his many problems.

For six years he lived as an ascetic, denying himself food and

drink and all manner of fleshly satisfactions. Then at thirty-five came the Great Enlightenment. He remained a monk, but he found a middle way. He would thenceforth eat and drink in moderation and preach the middle way to other men. Not by "works," not by asceticism, but by moderation and by mental discipline, had he found the way out of the world of sense and into the realm of Nirvana. Nirvana is the realm where desire and suffering are no more. It is the goal toward which any man may travel by the path of self-discipline. The householder may go part way; the monk who has renounced his family and the ordinary contacts of the world may go all the way. This was the doctrine which Gautama, the Buddha or "Enlightened One," went about preaching until he died at the ripe age of eighty or over. He had gained sixty disciples whom he sent out singly, "no two to go the same way," to "proclaim a perfect and pure life of holiness."

A scene from the "Lalita Vistara," a jumbled collection of legends and scholastic dissertations, will give us a sound notion of what Buddha soon became in the eyes of his followers. The account says that at the close of his life he called the disciple Ananda (whose name is "happiness") and thus spoke: "See! It is not the season of flowers, yet these two trees that shelter me are covered with blossoms that rain down upon me. Listen! The air is joyous with songs sung by happy gods in honor of the Buddha. Yet the Buddha has more honor than this. Monks, nuns, believers, all those who see the truth, all those who live by the Law, they are those who honor the Buddha supremely. Therefore, live according to the Law, and follow the path of truth. . . . All that is created must perish. Never cease to struggle." With that, says the scripture, he was no longer with the world. His face was of luminous gold. His spirit ascended to the realms of ecstasy. He entered Nirvana. The earth shook and thunder rolled across the sky. At dawn they built a funeral pyre as if for a great king, and there they burned the body of the blessed one.

BUDDHA, THE GOD

There were godlike qualities in the Buddha. He had sympathy and compassion; he saw men in distress and yearned to show them some relief. He had a certain confidence in himself, born of insight into human nature and the essence of the universe. He could challenge men by his own example. There were inspiring elements in his message. It rang with a certain sincerity. But Buddha was without God. He had found an intellectual way of self-dependence. He held that men might win their own release if only they were willing to adopt a rigid discipline. How different was this view from Hinduism! Buddha, born a Hindu, had renounced the faith of his fathers.

When Buddha died the sixty disciples had no God. They had surrendered also their sacred scriptures; but they had Buddha's teachings and Buddha's example. An inevitable process set in. Buddha himself should be their God, the embodiment and perfecter of the Law. Not that his followers said so in so many words, but as time went on the "enlightened" man became the eternal Buddha, and such he is to-day throughout the Buddhist world, especially in China and Japan. He has been exalted like Rama and Krishna. He is "father of the world, the self-born, the healer, the protector of all creatures, and the savior of mankind." He is Amitabha in China and has associated with himself Kwan-Yin, the Chinese Goddess of Mercy. He is Amida in Japan and has become one with the Japanese Sun Goddess.

BUDDHA WORSHIP

We have chosen a Burmese scene, for Burma, along with the Island of Ceylon, is the only region where one may find to-day the Buddhism which in its simple ritual and creed comes nearest to the faith which Buddha founded. We go to Mandalay, once capital of the Burmese kingdom. It is a new city but set amidst the oldest traditions of the Buddhist faith. The Buddhist archbishop of Burma dwells there, in a monastery beside the palace

(Buddhism has its ecclesiastical organization, you see). North of his residence are the famous "730 pagodas" in an inclosure a half mile square. There is a large white central pagoda, and hundreds of miniature shrines, arranged in parallel lines, fill out the square. This collection of pagodas is virtually a book. Each little shrine has in it a black tablet with a portion of the Buddhist sacred scriptures inscribed upon it, making altogether a complete version.

Southward from the city is the Arakan pagoda, regarded by upper Burmans as not inferior in sanctity to the great Shwe Dagôn pagoda, of Rangoon, because within it is a huge golden Buddha, reputed to have been made in the lifetime of the blessed one. In fact, tradition has it that he himself took part in the making. It is a twelve-foot image which was brought from Arakan. The shrine in which it stands, or rather sits, is splendid; but, unlike most Buddha images, its features are gross and even repulsive. Yet all day long, and especially on festival occasions, a constantly renewed stream of worshipers chant the Buddha's praises and perform their devotions through the colonnades. The air is thick with the odors of smoking candles and smoldering incense sticks.

Mandalay offers a typical Buddhist setting for worship; the great Buddha image and the numberless smaller images; Buddha relics, discovered in Northwest India and brought to Mandalay; and the Buddhist Law, inscribed on stone and to be found also on leaves of bark and palm in temples and monasteries.

"What do the Burmese worship?" you ask. To a large extent, it depends upon the worshiper. Is not this always so in any faith? Original Buddhism seems to have been the man himself thinking of himself and undergoing self-discipline for the saving of himself. Yet here in Buddhist Mandalay you find rich monasteries and elaborate temples and all the aids to religious veneration. Ask the monk what he worships. He may reply for himself and the better classes, "We pray for nothing and we worship no one; we meditate upon the Law and we praise the Master who is our

model of the holy life." "But what of the Buddha image?" you ask. And the monk replies, "It is the life and teachings of the Buddha that we follow."

It would do little good to ask the common man, and so you are content to believe that Burmese Buddhism, and that of Ceylon as well, enjoins upon a man that he purify himself and fit himself to enter into Nirvana. You discover that the priests themselves are not always held in high regard. Often the respect accorded them is not because of character but for the reason that they are men of the saffron robe.

You are persuaded, if you linger long in Burma, which is overwhelmingly a Buddhist land, that the common people of the land who follow "the Path" are really worshipers. That is, the Buddha is not merely their Law personified; he is their God as well. This is something of the inner meaning of prostration and the clapping of the hands, of candlelight, the fume of the incense, the clash of the cymbal, and the tinkling of the temple bells. Or else the Burman, who has a natural instinct for religion, finds his satisfaction in more primitive forms, for he has his heart's desires and can neither depend upon himself nor sustain himself with husks. Man cannot live by teachings alone. Religion is not knowledge but holy living, and holy living needs its inspiration from on high.

FOR FURTHER CONSIDERATION

Does the religious life require the renunciation of one's family? Is an individual warranted in remaining single for the sake of religion?

Why would Buddha appeal to some Americans who live rushed and hurried lives?

What is the essential idea of Buddhism?

How would you take issue with the idea that Buddha is a god?

How can you explain the process by which he achieved his place in the estimation of his followers?

What do you think of the Buddhist Law?

LESSON XIV

BUDDHIST BEADS

The rosary is known to all, both by name and by sight. The word itself means a "garland of roses," but the rosary is a string of beads with which a devotee keeps count of his devotions. Its use comes to us from dimmest antiquity, and from peoples of widely differing race and faith. A recent writer has said that "it is impossible to understand the prayer life of mankind without considering what lies behind the telling of beads." In America the rosary is mainly in use among the Catholics. It is a symbol of the quality of faith. In Buddhism the rosary holds a place not unlike the place that it holds with Catholics.

THE BUDDHIST ROSARY

Among the many tales which Buddhists tell in accounting for the origin of their rosary is this: When Buddha was in the holy mount, a certain king sent word to him, saying: "My country is remote, and small, and wars are frequent; foods are expensive, and year after year starvation and disease carry off my people. For this I am in deepest sorrow and despair. I have tried to follow the Law, but it is too high. Take pity on me; tell me how I may administer my kingdom and yet be faithful to the Law, and free my people of the evils that abound."

Buddha sent back this word: "To get rid of illusion, of karma, and of suffering, make a string of beads, one hundred and eight in number, of seeds of the *rudraksha* tree, and count one whenever you call on Buddha, the law, or the order. Do this hundreds and thousands of times and you will be freed of illusion, karma, and suffering."

This story may arouse your curiosity by such references as "karma," "one hundred and eight," and "the *rudraksha* tree." Buddha, we may say, took karma for granted, but seeds of the *rudraksha* tree are used in Sivaite rosaries, and one hundred and

eight is the number of beads of toolsi wood in the rosary of the Vaishnavites! Buddha, in his lifetime, gave no command to use the rosary, but the rosary came into such common use among his followers that naturally it came to be believed that he had commanded it.

The story shows that Buddha's object was to get rid of certain things. The king, also, wanted to get rid of certain things. The king had the affairs of his kingdom to look after. Buddha in his day had renounced a kingdom. What, therefore, could he say to the king? Why did not Buddha advise the king to give up the kingdom and become a monk? By the time this story got into circulation, Buddhists were not so intent upon renouncing the world as they were in earlier days. Then, too, Buddha himself had discriminated between laymen and monks in matters of religious practices and ideals. The former gave up some things; the latter gave up more.

Buddha would have all men in the end get rid of illusion, karma, and suffering. The end might be far away, beyond many births, for Buddha held a theory of transmigration. There was no "soul" in his scheme of things, but man was made up of particles which went through the process of rebirth. You get in Buddhism the same long look through the ages, the same view of the world, the same patience in working out one's ultimate destiny that you get in Hinduism. However, Buddha did not conceive of either soul or God. He established a kingdom of the mind, in which wisdom might set his followers free. They might live in the body for the moment, but wander in thought anywhere. They might live in the village, but in thought escape to the jungle. In the end they sought the emptiness in which true saints find liberty.

To Buddha the world was all illusion, a mirage of the golden desert, a miasma of the marshy jungle. He accounted for it by means of karma, a mysterious force that bound and held the elements of men and nature in a whirling round of suffering existence. He looked upon existence as altogether suffering.

Suffering and existence were synonyms in Buddha's dictionary. To get rid of one was to get rid of the other. To get rid of karma was to get rid of both, and, lo, the world vanished away. Then was realized Nirvana, the blessed state of—well, we might say, the "beautiful isle of somewhere." Buddha did not know just where, or just what. All he wanted, even as the story goes, was to get rid of illusion, karma, suffering.

Usually men wish to get rid of one thing for the sake of something else. The king wished to dispel disaster and usher in prosperity. The ordinary man surrenders a real thing for some other real thing. Buddha imagined many evils which were not evils in themselves, and he left the future wholly to imagination. He would escape without reckoning upon his destination. And the means which he suggested was self-discipline—a program of highly moral acts, to be sure, but without meaning in themselves. The acts prescribed were means toward contemplation and the final cutting off of self from all its contacts in the world. Only thus could Nirvana be attained.

THE USE OF ROSARIES

Now we find the Buddhists using rosaries—quite another method of escape from that which the blessed one actually proposed. They use them everywhere, especially in the northern Buddhist lands, Tibet, Japan, and China.

You may remember Kipling's Kim and his first meeting with the strange man who shuffled round the corner—"such a man as Kim, who thought he knew all castes, had never seen. He was nearly six feet high, dressed in fold upon fold of dingy stuff. . . . At his belt hung a long openwork iron pen case and a wooden rosary such as holy men wear. . . . His woolen gaberdine still reeked of the stinking Artemisia of the mountain passes." He was a lama from Tibet, one of the earnest sort, "in truth, and in talk and in act, holy," said Kim. The beads were always in the lama's hand to click when he prayed his "*Om mani padme hum.*" Often there was silence save for the clicking of the beads. The lama

prayed and wandered searching for the River of the Arrow. At last he found it. It was wisdom and deliverance. "He crossed his hands and smiled as a man may who has won salvation for himself." You recall that the lama was not averse to charms. Said he one time to a woman of the hills, "If charms comfort thee I will make as many as thou mayest desire."

TIBETAN BUDDHISM

We may take Tibet and the Tibetans as an illustration of the method of finding salvation by the rosary—not that Tibetans alone use the Buddhist beads; merely that in Tibet the rosary has developed into elaborate and intricate forms and represents a peculiar extreme of the Buddhist faith. Although Buddha himself would scarcely recognize Tibetan Buddhism as his own, the religion of Tibet claims to be good Buddhism.

Kim's Tibetan lama clicked his beads. All Tibetan lamas, good and bad alike, have faith in beads. Kim's lama was a "yellow cap," or ascetic priest. He was willing to endure anything if only he could find the River of the Arrow. Many yellow caps have endured the utmost suffering in pursuance of their faith. They have almost starved themselves. They have lived in solitude in holes and caves. There is also another type of lama, the "red cap," who may marry.

Of the two million people living in Tibet, more than one third live as monks. It is estimated that in the capital city of Lhasa two thirds of the population are monks. As a rule both types of lamas, especially the red caps, live comfortably and well in lamaseries, or monasteries. Tibet is filled with lamaseries. There is one in every valley and one on nearly every hillside. Each lamasery has its land apportioned by the state. This land is tilled by the servants of the monks and the great bulk of every crop is set aside for lamasery use. Since so much land is set aside for the use of these monks, it is easy to see how the common people are kept in direst poverty.

There are several grades of monks; children and adults in the first stages of instruction; probationers, who have taken the thirty-six vows and share in the monastery services; elders, who have taken all the vows; and abbots, who rule the monasteries. Above them all is the Grand Lama, priest-king of all Tibet, supreme in matters temporal and spiritual. By a doctrine peculiar to Tibetan Buddhism he is "the Living Buddha." In other Buddhist lands Buddha may be revered and even worshiped as god; in Tibet he is visibly present in an incarnation, in the person of the Grand or Dalai Lama. He lives in Lhasa in the great Potala on "the Plain of Milk."

There has been a succession of these "living" Buddhas in Tibet. The first one must have been a bold impostor—Tibetan history is quite obscure—but for many generations Tibetan Buddhists have put implicit faith in Dalai Lamas. When one dies another is discovered, for Buddha incarnates himself immediately. Each new Grand Lama is chosen from among the babies born nine months after his predecessor's death. The possessions of the former lama, mixed in with imitations, are set before the row of babies when they are old enough to choose. The child that seizes the genuine possessions is the new Grand Lama. He is Buddha come to birth again. He recognized his own possessions!

It is no surprise to find Tibetan Buddhism a strange medley of ideas and practices—a few remnants of things original, along with belief in demons and devil dancing, miracles and magic, spells and mystery. The rosary is a charm against disease and a device for prayer. The common people use it, and among monks and pilgrims it vies with the prayer wheel and the prayer flag as a means of blessing. The lama, with his rosary in his left hand, twirls his prayer wheel with his right, and at each revolution of the wheel he drops a bead. In the daily mass he uses mystic "thunderbolts" to shatter demons, and with a bell marks pauses and beats time in the ritual chant. Flags are used everywhere as charms against the spirits of the air. Masts with their flags are

planted near the temples, especially near those on the hilltops. The high mass in the larger monasteries is much like service in a Catholic church. Indeed, early Catholic missionaries may unwittingly be responsible for many aspects of the Buddhist mass.

The people of Tibet are very religious, in their way. Nowhere is religion supported at greater cost and with more cheerful sacrifice. As night falls lamps are lighted on the temple altars before the Buddha images and the Wheel of Life, and the monks intone a guttural chant to the mournful play of copper horns and clarinets. The housewife in the village lights upon her roof a bundle of the boughs of the aromatic juniper and as the fragrant smoke ascends to heaven men and women sing a litany that blends agreeably with the music of the monastery. It is no doubt as soothing to them in their austere and rugged land as any soft music of ours that "gentlier on the spirit lies, than tired eyelids upon tired eyes."

But what a faith is this religion of Tibet! Monks and magic might not incorrectly designate it, with Buddhist names thrown in. The usual prayer is "Hail to the Jewel in the Lotus" (*Om mani padme hum*)! A recent writer declares that "the poor Tibetan, morning, noon, and night, with hands, feet, and brain, is eternally going round and round. He walks around sepulchers, cenotaphs, and holy symbols; he walks around stone heaps, temples, and mountains; he will patiently and laboriously and persistently circumambulate any and every holy object, and while doing so manipulate his rosary in one hand and turn his prayer wheel in the other, mumbling to himself always the 'Hail to the Jewel in the Lotus,' undoubtedly the most frequently said prayer in all the world."

FOR FURTHER CONSIDERATION

What various examples do you know of the religious value of motion, or of motion to which religious value is attributed?

What do you know of the value of music in religion? What is karma? What is the essential character of Tibetan Buddhism?

LESSON XV

THE LAUGHING BUDDHA

The Laughing Buddha is a symbol of China, and by means of this symbol we should like to present in this lesson the sort of Buddhism which may be found in China to-day. We know something of the Chinese at first hand. They have been coming to America for a hundred years. About 375,000 have come, and there are over 60,000 here now. They are laundrymen, *restaurateurs*, merchants, students, and laborers—altogether, a cross section of the total population of China. You may have met some of them, and may have an opinion of them. It is not easy to gain a balanced judgment of them—China is so vast, so old, and so thickly settled. No vast and ancient civilization, nor its representatives, can be fully judged by the few who scatter about the earth into foreign parts.

However, if we have taken pains to get intimately acquainted with even the few Chinese whom we may have met in our own land, we have discovered in them a vein of persistent optimism and content. The normal Chinese is physically well set up, and genial in disposition. In spite of all the disasters which have visited China—more than her share, it seems—in spite of the hard life within her borders, China may be symbolized by the Laughing Buddha, who is symbol as well of the Buddhist faith in its Chinese form.

THE LAUGHING BUDDHA

The Laughing Buddha is one of the most popular of the Buddhist gods of China, and may be found all over the land in plaster, in porcelain, in bronze, and, for the children, in good brown sugar. He is usually big, rotund, benign, and beaming all over with the spirit of good living and good will. He holds a

rosary in his right hand and a flower in his left. He is the image of the Chinese vision of future peace, prosperity, and the perfect life. Westerners have called him the "Buddhist Messiah," and the "Laughing Buddha." To the Chinese he is Mi-lei-Pusa, or Mi-lei-Fo, that is, "the Merciful One." Just now he resides in one of the Chinese heavens, awaiting his appointed time. Just five thousand years after Gautama (Gautama is the later form) Buddha entered into Nirvana, Mi-lei-Fo will come to earth and usher in the age of boundless happiness. The image of Mi-lei-Fo invariably faces the outer doorway of the Chinese Buddhist temple, and invariably wears a happy expression. He does not stand in the real sanctuary of the temple, for Mi-lei-Fo belongs to the future. He waits in the outer hall to welcome the next Buddha age. He laughs because he is full of the glad tidings of the coming age of happiness. He breathes truly the spirit of Chinese Buddhism.

CHINESE BUDDHIST HEAVEN

What is the scheme of things until the coming of Mi-lei-Fo? Upon whom do Chinese Buddhists now depend? The great majority depend upon Buddha Amitabha (Omito-Fo), the Eternal Buddha, the Buddha of Boundless Light. He lives and rules in the "Pure Land" to which all may go who put their trust in him. The Pure-Land idea and teachings make a strong appeal to the Buddhist laymen of these days, and the phrase *"Omito-Fo"* may be said to sum up the present hopes and beliefs of the greater part of Buddhist China. It is constantly on the lips of monks and laymen. It is inscribed on the tablets and the walls of countless temples, and it is carved on the rocks and cliffs of a hundred caverned mountains. In the Pure Land, where Omito-Fo resides, beings suffer no pain and enjoy all happiness. The land has precious fountains full of the waters of virtue. There are all kinds of wonderful, varicolored birds, uttering, morning and evening, beautiful, harmonious sounds. Their song inspires faith, intelligence, and pure living. Who shall ascend into the Pure Land? All men who

are very good, whose blessedness and virtue are great, who hear the name of Amitabha and hold it in an undistracted heart, who take the vow to be born in that land—these shall enter paradise with Amitabha. The Buddhist scriptures enjoin men to "abstain from all evil, in all things to act virtuously, and to be pure in mind."

The Chinese legend says that long ages past Amitabha (Omito-Fo) was a rich and powerful monarch. Out of compassion for his fellow men, and because of his own religious zeal, he gave up his throne and became a poor ascetic. He took a vow that he would become a Buddha for the sake of saving all beings and of establishing a heaven where all beings might enjoy age-long existence in a state of supreme peace, purity, and wisdom. In this legend you may easily see a reworking of the original Indian Buddha history. Gautama himself becomes by this legend not the first Buddha; he was but the Buddha of his age. There have been, all told, a thousand Buddhas, and there still is "One to Come." Amitabha, of whom we have spoken, is one of the thousand, and is the Buddha of the present Chinese age. He it is who is god to those who call upon his name.

All this gives you some idea of what Chinese Buddhism really is. Buddha Amitabha (Omito-Fo) is god and is worshiped. He dwells in a heaven where he welcomes the faithful when they die. He saves men who put their trust in him. The way to reach him is mainly one of contemplation, but he is "such a kind god" that he welcomes any service that men may offer him. Buddhism such as we find in China claims to have a message for all mankind, and also for other beings who one day, by the process of rebirths, may come to birth as humans. Chinese Buddhism is, however, very much a mixture. It got a hold on China only because it compromised with Chinese thought and customs, and accommodated itself at last to its Chinese setting. While there may be in both original Indian and modern Chinese Buddhism the notion of karma and transmigration, and the desire to get rid of suffering, in

China's Buddhism there is almost no dependence by the Buddhist upon himself. Nor is there dependence upon magic as in Tibet, although there is much of that in China. Instead there is dependence upon Buddha and other gods, and goddesses.

THE GODDESS OF MERCY

Kwan-Yin is her Chinese name. It means "one who hears prayer." It has in it the concept of the deity who looks down upon the world and hears the cries of mankind. Kwan-Yin is the most popular deity in China. She has temples and shrines of her own and her image is found in all Buddhist temples and shrines throughout the land. In almost every household her image occupies a niche in the women's quarters. These images show her as a beautiful woman with a child in her hands. Many of these images are delicate works of art. We are familiar with images of the Virgin Mary and the Baby Jesus as used among the Roman Catholics. Kwan-Yin fills a similar place among Chinese Buddhists. She is hardly inferior to Amitabha himself in glory and majesty, in wisdom and power, and in compassion. Formerly, according to Chinese Buddhist tradition, there was a son of Amitabha. But in popular fancy, at least, the son became a daughter. This daughter is Kwan-Yin.

We may actually have in Kwan-Yin a Buddhist combination of many female deities who once held sway in China. It would be natural for Buddhism in the new land of its adoption to utilize these many powers for itself. The relation between Amitabha and Kwan-Yin may be suggestive of the Vishnu-Krishna legend of India. According to one account, Amitabha was one day sitting on the golden lotus is his Pure Land paradise, looking out over the world of men below. He became aware that men were groping in the dark, blinded by evil desires and swaying as if drunk. Out of compassion for them, and realizing that they still possessed some power of response, Amitabha decided to descend amongst them. Because he saw that women were far worse off than men, he decided to be born a woman, and appeared as Kwan-Yin. What-

ever the true explanation may be, Kwan-Yin has taken her place along with Amitabha.

Then, too, there is a third god, Ta Shih Chih. Kwan-Yin and Ta Shih Chih stand, in popular fancy, on either side of the father, Amitabha, and both act as guides and protectors of men in their perilous journey over the ocean of life and death. Ta Shih Chih gets considerable mention in Buddhist literature, but Kwan-Yin figures conspicuously in life. She is not only Goddess of Mercy, who gives aid in all distresses, but she reveals the future to her devotees. In her name many a pamphlet is circulated containing exhortations to the people. She is worshiped on the first and fifteenth of every month, and also on special days. A special offering may be made to her at any time of drought or flood or pestilence. Among the presents which every young bride receives from her parents is an image of Kwan-Yin with a censer and a pair of candlesticks.

It is in the name of Kwan-Yin that prayers for rain are often said. A regular altar may be used, or a special altar reared, at whose four sides are images of the dragon king supposed to govern rain. Flowers, fruit, and incense are laid before the images. A presiding monk and his attendants take their places in the center and begin the chant for rain, calling upon various powers to hear their prayer. After the chant a monk takes a bowl of water and calls upon Kwan-Yin. Thereafter, all chant again in her name. After this chant, attendants walk around the altar and sprinkle water on the floor, thus cleansing both the altar and the officiating monks. It is then assumed that Kwan-Yin has come to the purified altar. Her attention is thereupon called to the plight of the parched fields, and to the demons of drought, and she is besought to send abundant showers to refresh the whole world. The leader of the service then closes his eyes in meditation, visualizing Buddhas, dragon kings, and saints, and concentrating upon the fact that an altar has been erected to the powers that control man's destiny.

After meditation the announcement is made to all the powers concerned that Buddha himself was instructed how to pray for rain, that a drought is on, and that prayers are under way to break it. The rain dragons themselves are then invited to attend, the monks chant suitable formulas, the monastery bell is rung, the wooden fish gong is beaten, drums are beaten and cymbals struck, while the leader of the service sits in meditation. In the end Buddha himself, the Law, and the Order, are all called to witness the need of rain. Prayers may be written and dispatched by flame, one to Buddha, one to the dragon kings, and one to the gods. The service will go on from day to day until the rain comes. After the rain there is a service of thanksgiving.

This rain service is in itself mute evidence of the influence of Chinese thought upon the Buddhist faith. The Chinese have always had their "wind and water science" (fêng-shui) and their processes of nature interpretation and control. Buddhism has adapted these to its own purposes, and into the setting fits the notion that man is a part of his own world, and that if he disturbs nature by his sins he must atone for them in order to set things right again. The magical appeal to Kwan-Yin is for the sake of heaven's favor.

* * * * *

In some ways Buddhism has repelled the Chinese mind. You recall, no doubt, the fact that the family is the central unit of the Chinese social order. You recall, too, that Buddha renounced his family, and called upon all men finally to do the same if they would attain Nirvana. How could the Chinese tolerate such a doctrine? They could not. Buddhism had to yield in that and in many other points. But Buddhism has nevertheless appealed to the Chinese on various counts. It found the Chinese interested in the spirit world and in the future life, and gave them a message to suit their interest. Its doctrines of transmigration, of heaven and hell, and its many legends of renewed lives—such as it

gathered after Buddha's day—attracted the Chinese mind and provided spectacle and drama for religion. The Buddhist ritual stirred Chinese imagination and the Buddhist message gave the Chinese hope. They await the age of boundless happiness to be ushered in and welcomed by the Laughing Buddha.

FOR FURTHER CONSIDERATION

Is religion a social or an individual concern, primarily? In what ways it is social? in what ways individual?

What are the motives of religion? Do they arise from the group or from the individual?

What are the essential characteristics of Buddhism in China? Why does Buddhism appeal to the Chinese? How does the view of heaven held by Chinese Buddhists compare with that of Confucianists?

LESSON XVI

THE WAY OF CONTEMPLATION

We have looked at Buddha himself, at the Burmese form of the Buddhist faith, and at the forms it took in China and Tibet. Now we are to look at a typical phase of Buddhism in Japan. Let us introduce this last excursion by an illustration which will tell us something of the relation and contrast between books and contemplation, throw light on Buddhism in Japan, and strike at once the dominant note in the whole history of the Buddhist faith.

Our word "book" comes from a word which the Germans used for beech tree, for they, as well as the Anglo-Saxons, wrote upon beech boards. "John Smith, his book," is the modern version of "Hans Schmidt, his beech board." Various materials have been used by different peoples for purposes of writing. It is an interesting coincidence that some paper is still made of wood pulp; we still write upon wood and make books of trees.

Books are innumerable and the multitude of them is ofttimes confusing. They are good and bad, authoritative and unreliable, and we do not always know how to choose. Some people have never made much use of books, and at times other people have lost faith in books and have turned to contemplation instead. There is an issue, to be sure, between reading and thinking. Of what value is a book and reading? Of what value is thought? How are books and thought related? Some books have done wonderful things for men; they have kept up hope, awakened courage, comforted in times of anxiety, bound the living with the dead, brought to view distant scenes and peoples, and broadened men's thoughts and heightened their ideals. A great man has said that it is only by thinking that we make what we read ours; that it is not enough to cram ourselves with knowledge; that unless we chew

the materials over again they will not give us strength and nourishment.

The issue between books and thinking has arisen in Japan, and formed the ground for what is known as Zen, or the way of contemplation. The word *zen* is Japanese, but represents the Indian word *dhyana*, meaning "thought." It represents a Buddhist party of Japan which vies with Shin, or Shin Shu, another Buddhist sect, in the leadership of Buddhist forces in Japan. The Zen sect leads all the sixteen Buddhist sects, first, in the number of its temples, having one third of the seventy thousand total, and, second, in the number of its priests, having one third of the total fifty thousand. To describe the Shin sect of Japan would be to tell over again some of the things said about the Amitabha faith of China. Shin, also, holds the doctrine of faith through the Buddha of Boundless Light (Amida, in the Japanese). He lives in the true Pure Land, to which he welcomes men of every class who believe in him. Shin is actually the most important element in Japanese Buddhism of to-day, but Zen is nearly as powerful; and since Zen is so distinctive, we have selected it. Shin is popular with the masses, but Zen has appealed to the higher ranks; and Zen is much like the faith of Gautama Buddha himself. It stands, at least, for contemplation.

BODHIDHARMA (DARUMA, IN JAPANESE)

The identity of the Japanese Zen and the Indian *dhyana* suggests an intimate connection between India and Japan. Daruma is the link, who came from India to Japan in the year 520. He was the younger son of an Indian prince, and the twenty-eighth Buddhist patriarch in "succession" from Gautama himself. In the face of many changes which had taken place in Buddhist teachings in a thousand years he was conservative. He became the first patriarch of Chinese Buddhism and the founder of the school of contemplation, which flourished first in China and later found a large place in Japan.

At the time that Bodhidharma came to China the land was

flooded with Indian books and he was too bewildered to know what books to choose for reading and instruction in the Buddhist law. He fell back upon the doctrine that the true teaching of the master, Buddha, was not contained in any book, nor in all books put together. He held that Buddhist truth is too deep and great to be expressed either in the written or the spoken word. For him, truth was a matter of the heart, to be communicated by a sort of mental exercise, or spiritual telepathy, and instruction must come to anyone through contemplation. There is a famous painting which shows Bodhidharma, with tightly closed lips, before the emperor of China, a munificent patron of Buddhism. However, the legend somewhat contradicts the painting, for it reports a conversation between the monk and the ruler, in substance as follows:

"Emperor: I have built many monasteries, distributed the scriptures, given alms, and upheld the law. Have I not acquired merit?

"Bodhidharma: None at all.

"Emperor: What, then, is true merit?

"Bodhidharma: In annihilating matter through perfect knowledge, not by external acts.

"Emperor: Is there no value in outward things?

"Bodhidharma: Outward things are of no benefit. The truly valuable things are attained only by that inner enlightenment and purification which come through quiet pondering and meditation."

Bodhidharma's motto was, "Seek contemplation, for therein you will find that clearness and peace which the study of scriptures alone can never give." The monk was taking contemplation—the spirit of India—to the practical people of China, and it was destined to get to the even more practical and military nation of Japan. He himself carefully carried out his own theory. There is another famous painting of him sitting with his face to the wall. He sat thus for seven years, keeping silence. It is said that a follower of his fell into the hands of bandits. When the bandits brandished a sword before his face to intimidate him, he sat

unmoved and did not so much as bat an eye. The ruffians fled in terror. Bodhidharma established a school or sect which has since been very influential in China.

In the twelfth century a Japanese named Eisai came to China to study Buddhism. After examining several sects he was initiated into the Meditation School and received from the abbot the "great mantle" in token of his mastery of the teachings of the order. Eisai established the sect in his own land. This is the Zen. Its first headquarters was at Kyoto, the old military capital of the empire. In time branches were established elsewhere and flourished. While the emphasis was always on contemplation, many Zen Buddhists laid some stress on books as an aid to silent meditation upon truth. They wanted something to think about!

ZAZEN, OR THE PRACTICE OF ZEN

The Zen sect claims to represent the spirit and teachings of the original Buddha. It does, of course, have historical connection with India, and emphasizes self-discipline, as Buddha did. It also teaches, as Buddha taught, that man must save himself through his own strength and not depend upon a god or gods. Zen has nothing to say about an Eternal Buddha. It urges men to escape from the limitations of the present life and the present active self, and to find the glorious liberty of union with a greater self. It calls for the practice of *zazen.*

In order to understand how important *zazen* is in Japanese Zen Buddhism, let us gather some details about it from a book in one of the monasteries where book learning is included in the means of salvation:

For meditation a quiet place is good; use a thick cushion; keep wind and smoke from coming in upon you, and keep out rain and dew; take care to keep clean the place whereon you sit; have it not too bright by day nor too dark by night; have it warm in winter and cool in summer. While you sit, give up the ideas of heat, will, and consciousness; banish thoughts of recollection,

perception, and contemplation; have no desire to become a Buddha, nor any care for differences between right and wrong; be as eager as if you were trying to rescue your head from fire; become like dead trees but do not doze. There is no need of burning incense, calling upon the name of Buddha, telling beads, making confession, reciting scriptures, or performing daily service; only sit on in meditation and thereby attain enlightenment.

There are two ways of sitting, this book says: full cross-legged sitting, and half cross-legged sitting. In the former position you put the right foot over the left thigh, and the left foot on the right thigh. Your clothes are loosely tied and well arranged. The right hand is put with palm upturned on the left foot and the left hand in the palm of the right. The thumbs touch at their ends and keep close to the body just in front of the navel. The body is kept upright, neither inclining to right or left nor forward or backward. The head is kept erect and facing evenly forward. The tongue is stuck to the upper gum. Breathing is through the nostrils. Lips and teeth are stuck together. The eyes are opened moderately.

In making arrangements for sitting, inhale and exhale a few times through the opened mouth, and sway the body from side to side until you come to the proper position. In the proper position concentrate at once upon emptiness. This destroys evil passions and brings enlightenment. When you rise from sitting, you put the hands, palms up, on the knees and move the body from side to side with increasing motion, breathing through the open mouth. Then you extend your arms to the ground, rise, stand, and walk, keeping to the left side of the room and turning to the right. In this way, as we should say, you "come out of it." You enter again the world of sense and things.

In the proper sitting posture practicing *zazen*, the monk—or layman—is in some such situation as the soul in Tennyson's "Palace of Art," "sitting as God holding no form of creed," but "contemplating all." When you rise from sitting you return again to

life, somewhat purged of your guilt. Such is the recommended round of *zazen*, or the practice of Zen, according to one manual. Another warns that *zazen* cannot be practiced in a Buddhist temple, but only in a quiet room or under a tree or among tombs or sitting on the dewy earth, and that if several practice *zazen* together each must face his neighbor's back, and not sit face to face.

The attitude of Zen Buddhism toward other sects is depicted in the painting, Tanka Burning the Image. Tanka, a Zen priest, stayed one night as a guest at an ordinary Buddhist monastery. It was cold, and there was no firewood in his cell. He went to the chapel, seized a wooden statue of Buddha, chopped it up, and made a fire. His host was rightly indignant. To Tanka the image was merely wood, as the Moulmein image was merely "mud" to Kipling's "Tommy."

Zen Buddhism had great influence among the military classes in old Japan. It flourished at the very time that *Bushido*, or the "warrior-virtue way," was popular. The Zen emphasis upon self-discipline and self-control appealed to soldiers. Self-control is what all Japanese have valued above everything else. The ethics of the Zen sect, loyalty, for example, were from Confucius, for whom the soldiers had a high regard. The capture of Port Arthur during the Russo-Japanese War was in part at least the fruit of Zen discipline. The deeper meanings of Zen are beyond description in this brief chapter. They represent the unity of the individual with the Absolute. It is a mystical experience which transcends all teaching. One thinks of the unreality of self and of the fleeting nature of all things. He poses properly, fixes his mind at strict attention, and his heart, at last, is flooded with peace.

CONCLUSION

We have now concluded four studies of the Buddhist faith in the world to-day. We have had a glimpse of its major phases in Burma, Tibet, China, and Japan. In each of these countries, as a religion, it is the dominant element in the national life. We have

found that, in general, Buddhism teaches that men and things are transitory, unreal, and in a constant state of suffering. We have seen that there are various ways of "escape"—by self-discipline, by magical performances, by faith in a deified Buddha, and by contemplation. Whatever the method, it is one of "escape." Buddhism cannot be said to face life for what it really is. It is a gentle faith and has many virtues. In spite of itself, it has helped men morally and spiritually. But it has not dealt directly with life, with sin and evil and men's woes. The Buddhist can be happy only by thinking how miserable he is, and at death. Very consistently Buddhists rejoice at a funeral, for has not one more poor soul become free?

FOR FURTHER CONSIDERATION

Does suffering arise from desire?
Can Buddha "have the value of God"?
Is there value in a rosary?
What are the essential characteristics of Buddhism?
Why has it taken on various meanings in different countries?

STANDARD TRANSLITERATIONS

Gotama (Pali), Gautama (Sanskrit)
Ananda
rudraksha
om mani padme hum
Dalai Lama
Mi-lê-pusa, Mi-lê-fo
O-mi-t'o-fo
dhyana, zen
zazen

ISLAM, THE MOSLEM FAITH

LESSON XVII

THE MOSLEM'S MAIN IDEA

Thus far we have been over much of the earth's surface in our imagination. We have been to the Hopi village of Walpi; to Peking and Taishan; to Vaikom, Benares, and Puri; from Rangoon to Mandalay; to Lhasa and to Kyoto. We have mingled with tribes that worship snakes, with multitudes that have no god at all, and with greater multitudes who worship many gods. Now we go to Mecca and to Kerbela and possibly to "high-walled gardens green and old by Bagdad's shrines of fretted gold." We shall visit a people who have "no God but Allah."

"THERE IS NO GOD BUT ALLAH"

This is a simple, clear-cut declaration which in theory and purpose eliminates snakes, ancestral spirits, sacred mountains, goddesses, and every other object of worship but God alone. There is no greater contrast in religion than the belief in Mohammed's Allah and the beliefs which prevailed among the Arabs before Mohammed's time. The ancient religion of the Arabs flourished on a low level. Trees, stones, and mountains were worshiped as if tenanted by souls. The great objects of worship were the sun and the stars and several moon goddesses. The sun and the stars were ever the same, but there were many moons in one. There were sacred places and symbols of divinity erected in them. Infrequently human sacrifices were offered on the altars. There were seers, soothsayers, and diviners in the land, but no purely priestly caste. Some gods were tribal and some quite private.

But in spite of all the outward evidence, the Arabs were an irreligious people, reckless, skeptical, and materialistic. The

majority took no thought for the future, nor for any day of reckoning. In the desert there were courage and self-reliance and many other necessary virtues. In the towns there was a love of pleasure and a laxity in morals. Some Arabs, to be sure, were pious and took account of right and wrong. Now and then a camel was tied to the grave of the dead that the corpse might ride to the judgment seat. Here and there a sense of an overruling Providence controlled men's lives. Some were seekers after God.

It was Mohammed's task not only to exalt Allah to a place unoccupied by any other god but to make men worshipers of Allah. He was not content merely to worship Allah, whom he found by earnest search, and let other men continue in their pagan ways. He felt himself commissioned to institute in Arabia a new faith for all his people. The spirit in which he set about his task is seen in these reputed words of his: "By Allah! If they brought the sun to my right hand and the moon to my left to force me from my undertaking, I would not desist from it until the Lord made manifest my cause, or I perished in the attempt."

THE BLACK STONE AND THE HOUSE OF ALLAH

Mohammed did retain some things, at least, out of the older order in Arabia—particularly Caaba, or "cubical" house, with its black stone, and the God-sent spring of Zemzem near by. This house in Mecca was the most sacred temple in all Arabia, and Mohammed made it the most sacred spot for the whole Islamic world. He made it the House of Allah, the symbol of Islamic faith and unity. It was the place where the Arab tribes gathered in the olden times. To-day it is the place where Moslem pilgrims go from the ends of the earth. There is no image or idol, only the "Presence." Mohammed laid on men the heaviest sort of mental load—that they should not worship as Burmese or Tibetans worship, with the aid of images and rosaries, but should worship the unseen God directly. Mohammed made the greatest sin that of "association"—that is, the association with Allah of anything

or any person, except himself as prophet, in such a way as to impair Allah's supremacy.

It is small wonder that the Arabs climbed this height with difficulty, and that few, even after reaching it, could stay on such a level. It is not surprising to find a host of lesser ideals and practices throughout the Moslem world. Charms are freely used; worship is paid to "holy" men and women; and numerous objects and places are regarded for their sanctity. The Caaba has been duplicated, as it were; the black stone has multiplied; and the waters of Zemzem have found other channels than the sands of the valley of Mecca.

MOHAMMED AND ALLAH

The prophet of Arabia was forty years of age when he found God. Until then God had been a dim Unknown behind the many powers of the Arab pantheon. Mohammed's search for God is interesting and the discovery dramatic and spectacular.

Mohammed was born in A. D. 570 in Mecca, not in a house in the central valley where the higher classes lived but in a humble hut on the slope of a hill. In early life he was an orphan, living for a time in the house of his grandfather and later in an uncle's house with his Cousin Ali for companion. As a lad he tended sheep; and as a youth he took to caravanning. At twenty-five he married his first wife, Khadijah, a wealthy widow of the town, whose caravans he had been leading. Soon after that he felt the call of religion and became a seeker. His equipment for the quest consisted of a mind at ease by reason of Khadijah's wealth, the memory of his pious mother, his pagan heritage of worship at the Caaba, a fund of scattered fragments from the books of Jews and Christians, patience and perseverance, and a stock of common sense.

He spent a dozen years in searching. Then one day, while praying in the cave beyond the hill, "the Lord was minded to be gracious unto him." Gabriel appeared to him and, holding

up a writing, said, "Recite!" To which Mohammed replied, "I cannot."

But Gabriel laid hold on him and said a second time, "Recite!" Then said Mohammed, "What shall I recite?"

"Recite thou, in the name of thy Lord who hath created thee, thy most beneficent Lord who hath taught the use of the pen!"

After this experience Mohammed fled home in great excitement, and was told by those at home, "This is nothing other than what you have been seeking."

Long afterwards, in fact after a period of great distress because no further "vision" had come to him, he lay with his head wrapped up for the sake of revelation. Then came the words: "O thou, enwrapped in thy mantle! Arise and warn! Magnify thy Lord! Purify thy raiment! Abandon paganism! Give not in order that you may get; and for thy Lord wait patiently." This was the beginning of repeated revelations and the confirmation of Mohammed's mission, to which he gave himself with perseverance until success attended him. At first he worked in secret, for there was much at stake. His message was against the order of the day, and struck at the very roots of ancient faith and worship. When his fellow citizens became aware of what he did in secret, there was open persecution and Mohammed had to flee.

In 622 he fled to Yathrib. This became the Year One of the Moslem faith, for in Yathrib, later called Medina, "the City of the Prophet," Islam took form and substance. There were revelations, prayers, discussions, and formal organization. In the eighth year of the "flight" the Moslems captured Mecca. The Caaba was renovated and Allah was installed. When Mohammed died, in 632, the fundamentals of the faith were clear and all Arabia was Moslem. The sentence of the Lord had come to pass, and the "people of the right hand" had been organized.

ISLAM, OR "PEACE"

To the best of his ability, Mohammed was consistent. He forbade that men should bear his name; he was merely a "warner."

We, therefore, should not say Mohammedans, but Moslems; and the faith is called Islam. The word *islam* means "submission" and the "peace" that right submission brings. It is of one root with the word *salam*, so common in the East by way of greeting. The Moslem is "one who has submitted." He has, as we might say, made peace with God. Millions have embraced the faith and only hundreds have ever turned away again. From the very first Islam has been a great success. It still holds religious sway over the lands of its origin and early conquests. If you say that Islam has used the sword to win its way, you must account then for the sword. So far as Mohammed was concerned he made Moslems before he made fighters. Buddhism, in spite of its negations and crudities, has kept a hold upon many millions; and in spite of any sword, Islam has been a religious force amongst men.

There are innumerable factors in the situation; unusual opportunity, decadent faiths, political divisions among men, spoils and worldly power. But more fundamental than all is an extraordinary man who represents a big idea. As a result of this idea men have gone direct to Allah, without images and without a priesthood. The following words attributed to Mohammed in his last moments are typical of the Moslem's mind: "O Lord, I beseech thee, assist me in the agonies of death! . . . Lord, pardon my sins. . . . eternity in Paradise. . . . pardon, yes! I come. . . . the blessed companionship on high!" Islam at its best is an experience of God.

The Moslem's regard for the Prophet Mohammed may be judged from the words of Abu-Bekr, his father-in-law, friend, and successor (caliph), when he entered the chamber and kissed the face of the dead, "Dear wast thou in life, and dear art thou in death, dearer than father or mother to me." It was this same Abu-Bekr who announced to the grieving crowd: "You who knew Mohammed, know that Mohammed is dead. You who have known Allah, know that Allah lives."

Just what Islam is is more than can be told in any sketchy

way. We have learned to walk warily amidst complex systems of religion, looking for outstanding features only. Nevertheless, we might point out that Islam is a very definite religion. It has its common creed and its common duties. The Moslem believes in God, in angels, in the Koran, in prophets, in the final judgment, and in the decrees of God. There is a certain latitude allowed if only the belief in God is sure. Good Moslems have had various and sometimes conflicting views of the Koran and the judgment. They have even had differing views of God, but the fact of God has never been disputed, nor have Moslems questioned their allegiance to him alone. There are religious duties, also, which Moslems must perform; the daily pledge of their loyalty to Allah and Mohammed, five daily prayers, almsgiving, fasting, and the holy pilgrimage to Mecca, at least by proxy. They have to *do* some things about religion! These duties keep them mindful of the faith. It is scarcely possible that any faith may long endure without some ritual to support it. The chosen few can always get along ideally, but the common man is dependent on some aid. Mohammed amply fortified his main idea.

FOR FURTHER CONSIDERATION

How are a man's acts affected by his creed? That is, if a man believes in one God, how should he act toward his neighbor? What kind of neighbor has belief in one God made the Moslem? the Christian? If there is a difference, how do you account for it?

What relation is there between the will of God and one man's treatment of another? What do Moslems mean by salvation? What does Islam mean?

LESSON XVIII

A DRAMA OF ISLAM

You all may know that at one time the theater was closely associated with the Church. The two in our day are often enemies. At any rate, the Church has good ground for frequent suspicion that the theater is not a wholesome influence but rather is one of our serious moral problems. The good play is rare, and films have caused and catered to a morbid curiosity and a vicious code of life.

During the Middle Ages plays with sacred themes were the favorite kind of drama. There were no special buildings for them, for usually they were presented in churches. In the sixteenth century the secular, non-Churchly drama was revived and permanent buildings were erected for its production. While the drama was "within the Church," two general types of plays were offered: mystery plays, in which were dramatized portions of the Bible story; and miracle plays, which showed the miracles or the martyrdom of the saints. One of the earliest "mysteries" grew about the visit of the two Marys to the tomb on Easter morning. The visit of the shepherds to the Infant Jesus was made into a Christmas play. "Miracles" of the Virgin Mary were dramatized, and other plays centering around Paul and other saints were given. The Reformation produced a reaction against this type of drama. English plays died out under attacks from the "Dissenters." Almost the only survival of the religious drama of the Middle Ages is the Passion Play of Oberammergau. To-day the Church is again interested in drama, and there is a recurring public interest in religious plays.

The drama has never had a large place in the Moslem world. Neither Hebrew nor Moslem religion has provided fertile soil for this form of expression. Jewish activity in America in con-

nection with the "movies" runs counter to Jewish tradition and is scarcely more than a commercial interest. Amongst Moslems there have been "shadowgraphs," farces, dancing, and public recitals, but no developed drama. To-day, of course, motion picture theaters are multiplying in the larger cities of Islam, but unfortunately they get many of our disreputable films. The great dramatic exception to the Moslem rule is the "Miracle Play of Hasan and Husain," a picture of "heretical" Islam. This gives a fairly good idea of the religious mind of some twenty million Moslems, mostly Persians and Indians. It is a different type of faith from the "orthodoxy" of the two hundred millions. The "orthodox" are known as Sunnites; they follow closely the way of Mohammed. The "heretics" are known as Shiites, meaning "sect."

KERBELA

At Kerbela (pronounced Ker'be-la), a village fifty miles southwest of Bagdad, may be found a mosque, together with a tomb which makes it holy ground. This tomb is that of Husain, son of Ali, and grandson of Mohammed. The Shiites claim that by right Husain was the third successor to Mohammed, after his father, Ali, and his brother, Hasan.

Husain was a "martyr" who died a violent death in the Moslem year 61. He was on his way to Kufa with sixty or seventy of his adherents, hoping to gain the city and proclaim himself the rightful caliph. Yazid, the legitimate caliph in Damascus, had knowledge of the expedition and dispatched a force of men to Kufa, who quieted the city and prepared to act against Husain. When Husain arrived in the neighborhood of Babylon horsemen came to meet him with the word that he should desist from his hopeless undertaking and obey Yazid. In reply, Husain put forth his own claim and called upon them to submit, saying that he himself would sooner die than recognize Yazid. The leader of the horsemen was very loath to act with violence against the grandson of Mohammed, and offered him safe conduct in any direction save

that of Mecca. Husain demurred and set off for Kufa, determined to assert himself.

The governor of Kufa came out to intercept him, in spite of the warning: "Beware you go not against Husain, and rebel against your Lord, and cut off mercy from you, for you had better be deprived of the dominion of the whole world than meet your Lord with the blood of Husain upon you." Six days passed in negotiations—nine altogether from the time that Husain was first intercepted by the cavalry. Husain would not yield.

On the evening of the ninth day the Kufic forces drew up around Husain's camp just after the time of evening prayer. The night was one of bitter trial and sorrowful tears in the company of Husain. Tradition has magnified the story. The sister of Husain came to him weeping, and exclaiming: "Alas for the desolation of our family! Our mother, Fatima, is dead and our father, Ali, and our brother, Hasan. Alas for the destruction that is past! Alas for the destruction yet to come!"

Husain replied, "Sister, put your trust in God and know that man is born to die; everything shall pass away but God; those better than ourselves have passed away." Husain had remarked several days previously, "Men travel by night and their destinies travel toward them."

On the morning of the tenth day Husain washed and anointed himself with musk. Several of his men did likewise. Before the battle opened a squad of men from the Kufic ranks joined with Husain. The enemy shot the first arrow. In the fighting Husain's little son was slain by a flying arrow, a nephew was mutilated, he himself was wounded by an arrow in the mouth, his sister trying in vain to shield him. The enemy pressed furiously and Husain fell covered with many wounds. One horseman rode back and forth over the body until it was a mangled mass.

All these tragic scenes have been woven into a drama in memory of the sufferings and death of that forlorn band and their sainted leader. To view the scene as treason against the

rightful caliph cannot detract from the terrific impression of the play. Indeed the story has taken hold of the imagination of half the Moslem world—many more than Shiites alone—for on the sands of Kerbela was spilled the very blood of the great prophet himself. The centuries have not dimmed the sorrow of the occasion nor the splendid courage of the martyrs. Even Husain's enemies were moved by his patient fortitude, by the devotion of his band of followers, and by the passionate affection of his womenfolk.

MUHARRAM

The word *muharram* means "that which is forbidden," that is, something sacred. In the Moslem year Muharram is the ten-day period of memorial of Husain's martyrdom. During these days in Persia, in India, and in scattered spots besides, all the major events of Kerbela, with many vivid details, are reënacted by the Shiites. Indeed, many episodes in Moslem history and legend have also found a place in the general setting.

Here is a crowd assembled under the plane trees of a Persian town or on an Indian village common. Muharram has begun, and in the center of the crowd there is a group of players, some wearing armor, some with banners and insignia, some in long black robes, and now and then a horseman. The stage is no more than an open space on the ground, and the players come and go, often silently, as the mullah (a religious dignitary) from a pulpit reads aloud the various parts. A few scenes are enacted daily in a sequence as preliminary to the tenth day's climax. At dusk each evening begins loud lamentation and soft wailing alternating with weird and melancholy persistence throughout the night.

On the tenth day comes the crisis, when the most intense religious fervor is let loose. This is the great day of procession and theatrical display which, in the larger cities of India and Persia, is varied and elaborate. The procession is led by men bearing ornamental poles, some adorned with Koran texts, and some with shawls surmounted by figures of Husain's hand. (This hand

may represent Mohammed, Fatima, Ali, Hasan, or Husain.) Then may come water carriers with leathern waterskins in token of the thirst from which the martyrs suffered in the desert. After these may come a huge float, borne on many shoulders, and representing Husain's tomb. There may be many "tombs," for often Moslems vie with each other in making these fanciful replicas of the tomb of Kerbela. They are adorned with jewels, tapers, flags, and shawls, and on the tops may be turbans as symbols of the caliphate, or great bejeweled hands. Then may come horses, richly clad with shawls and cloths of gold, with saddles bearing emblems of the "battlefield" of Kerbela. Next come distracted men in loose, white sheets, besmeared with red for blood, and singing wild hymns—they are the martyrs slain with their chief, Husain. There may be other groups representing one phase or another of the tragedy.

That night may come the final play, the climax of the grim memorial, perhaps performed by trained tragedians, with the mullah reading off the parts and the audience, in a frenzy, beating their breasts, tearing their hair, and crying out continually: "Ya Ali! Ya Husain! Husain! Husain!" It may be that during the evening some dervish in knotted rags and disheveled hair, with eyes flashing the madness of religious fanaticism, may break in upon the scene, rouse the populace to unprecedented outbursts, and then pass on out into the night.

THE MEANING OF IT ALL

What a scene it is! What does it mean? Review it in your mind. Husain is a "martyr." He was slain by the "enemies of God." By his death violence was done to Mohammed's house and the true successor was slain. The "battle" contains all the gruesome elements to fire men's blood. The scene, as a whole, wants nothing to make up as powerful a passion play as the most vivid imagination could compose.

There are the historical elements; there are also the fanciful elements which come with the growth of the legend. For example,

Husain was not only a martyr; he was divine, as his father, Ali, was divine before him. In Ali was the divine afflatus, the very glory of Allah, which first was in Mohammed. Mohammed passed it on to Ali, his own chosen successor and rightful heir in the leadership of Islam.

To the Sunnites, on the other hand, Mohammed is merely a man, a "warner," as he himself said. The Sunnites choose their caliphs by election or else by blood descent, whereas the Shiites claim a leadership by divine right.

Politically, it is a long and tragic story. As religion, it is a system of God's divine rule through his inspired leaders whom he sends from time to time. Husain was regarded as a great leader, the willing sacrifice for his people. By his death at Kerbela he became their savior, and they believe that men may come to God through him.

On its saner side, Shiism has stood out against tradition. It declines to believe the Koran "eternal." It attributes some freedom of will and action to mankind, for, say Shiites, God is "just" and only punishes men for that for which men are themselves responsible. They, too, accept the unity of God—that is, that there is no God but Allah—but they cultivate a mystical experience of God, and are not averse to using reason in attempts to understand God, the Koran, and the system of Islam.

FOR FURTHER CONSIDERATION

What place has visible emotion in religion?

Note the contrast between Japanese self-control and Shiite frenzy. Which people would be more terrible in war?

Are not visible signs of emotion sometimes nothing more than symbols? (The signs may be quite formal and the emotion may be rather thin.)

LESSON XIX

THE VEIL

The veil is everywhere a symbol of limitation and restriction, as well as of obscurity. "Taking the veil" is a current phrase with Catholics, applied to the young woman who becomes a nun. She lives thenceforth a life of limitation and restriction; she is in the world, but no longer of the world.

In Islam, also, the veil is a symbol. Omar Khayyám once asked,

> "What eye can pierce the veil of God's decrees?
> Or read the riddle of earth's destinies?"

At another time Omar declared that "all mortal ken is bounded by the veil."

But in Islam the veil is more than Omar's figure of speech, and more than the symbol of the nun. There are no Moslem nuns, but the women of Islam are bound by limitation. The Moslem veil is symbol and actuality, limitation and even obscurity. Although in several Moslem lands to-day the literal veil is under ban and in disfavor, and although the desert woman of Islam has never been a creature of the literal veil, this article of dress is still the rule and represents a phase of things which we must know if we would know Islam.

WOMEN IN ISLAM

An Arab poet of Bagdad once addressed a eulogy to the caliph's mother, calling her "The Most Noble Veil." The upper classes of Moslem women have worn the veil and lived in seclusion ever since Mohammed's time. He commanded it, and various social and economic conditions have tended to support it as a matter of religion. If you will read Islamic history and visit, in fancy, the various lands into which Islam has spread, you will see all sorts of adaptations of the veil. Perhaps you have read in "The Arabian Nights' Entertainments" of "the golden prime of the good Haroun-

al-Raschid," about A. D. 800. Women played a large rôle in the household of Harun. There were slave girls who could be bought, sold, or given away at pleasure; relatives of Harun's, such as his half sister, Abassa, who was a privileged person at the court, and Zubayda, his wife, who was virtually independent. But the court of Harun was rather contemptuous toward Islam and Islamic morals, and the note of indifference to religion runs all through "The Arabian Nights' Entertainments."

In Moslem households of the more important inhabitants of Bagdad we get a surer view. Regular wives were more or less independent—more so than the vast majority of the female population—but they were kept to the veil and the women's quarters. It came to be the general custom to establish separate quarters for the womenfolk. Times have changed since Islam was a simpler faith. In nomad days the women moved about with freedom, but in the days of cities there was more and more seclusion. In nomad days marriages were matters of tribal etiquette. But in the days of conquest and city-building it was lawful for wives to be chosen or taken from anywhere, so it was more necessary to guard them. They lived in their own quarters, which were also the children's quarters, into which none whose relationship did not warrant it might intrude. When the women went through the streets to visit friends or to attend some service at the mosque they wore veils and went in covered vehicles.

Middle-class women, also, kept the habits of seclusion, and even the women of the lower classes tried to do so. Veils fell from the top of the head to the soles of the feet and were not transparent. Even the veils of the commonest women were worn with grace ("the veil is the touchstone on which to try a woman's toilette"). Veils have varied. The Indian *burka* completely obliterates the female figure. It falls as one piece, resting upon the head and sweeping the ground. It has two well-protected peepholes for the eyes. Egyptian custom has allowed the upper face to show, while the rest of the figure is fully covered. This

is also the custom throughout Africa. Some veils are shawls, loosely but artistically thrown about the head and shoulders. They may cover the face or be drawn aside at will. The custom in Bagdad city in the days of Harun was the established custom of the Moslem world. No Moslem women went unprotected from the public gaze. It still is the general custom, virtually a distinctive Moslem custom, although the Moslems were by no means the first to use it.

THE THEORY OF THE VEIL

Mohammed made it a rule that the "wives and daughters of true believers" should wrap themselves from head to foot when they walked abroad, so as to be known as women of good reputation and to protect themselves from insult. Moslems have agreed with their prophet that this was a sensible view of the matter and a sufficient motive. The theory of the veil is, therefore, in part, the making and keeping of a good name, and the securing of protection. Moslem women, of a rank above peasants and inferior servants, have ever been disposed from principle to keep themselves strictly from observation. It has been a question of modesty and the honor of their family.

There is still another aspect of the theory, which proceeds from the notion that women are inferior to men, or at least dependent on them. It is an Eastern view, true of Chinese, Hindus, and all Orientals for many centuries, even though at times some women have been conspicuous in various departments of Oriental life. Mohammed and Moslems are Eastern in their attitude. In some respects women are highly regarded, but the general principle in force has been that men, as Mohammed himself said, "are the supporters of women by reason of the qualities with which God has endowed men above women." "Virtuous women are obedient and careful," and men are to be "loving and tender" toward their womenfolk. Mohammed, however, considered women on a lower plane than men; and after him the doctors of the law exaggerated the distinction. It was their opinion that women should not be

seen at mosques lest men's worship should be impaired. Women and children had always been in complete subjection to the head of the household, but the doctors of the law defined the status of woman as one of complete legal inferiority. By their religion and by their law, therefore, Moslem women are considered inferior.

This theory regarding women has operated in various practical ways. It lent itself to child marriage, and to polygamy and easy divorce. Moslems have offended as much as Hindus in the matter of child marriage. Mohammed himself married Aisha when she was six. He had eleven wives in all, but never divorced one. Among the desert people and the poor, monogamy has been the rule; but among Moslems in general there has been polygamy. Among the poor the wife shares with the husband the toil of earning a living and is likely to be freer and treated with greater consideration. Among the well-to-do the women are toys and slaves. They are easily obtained and easily disposed of. Tennyson, in "Locksley Hall," feared that the gross and clownish husband would hold his wife "something better than his dog, a little dearer than his horse." At times wives among Moslems have been held less valuable than horses, although there have been some women among the influential poets, leaders in religion, and powerful rulers of Islam.

The theory has also been applied to education. Normally, the education of women was unknown through a thousand years. Learning to read in order to know the Koran was encouraged, but it was thought that for the most part women should be concerned with household duties, especially with providing comfort for the master of the house. For that matter the training of boys has not been much better, except for those who were to be "cadis," or judges, "imams," or leaders of mosque services, or in some other way designated for intellectual employment. The mosque schools have never done much more than teach the Koran, by rote, and simple formulas of prayer. Islam has not educated the masses, nor have the masses desired it. The common man has

usually assumed that those who went to school would fare no better than the mule that, according to a Persian proverb, went to school and came away a donkey.

THE RELIGION OF MOSLEM WOMEN

In a sense the theory of the veil and its practical application have thwarted women in matters of religion. They, of course, have had the same religion as the men; they hold the same religious creed and observe the same religious duties. Mohammed intended to have sex equality in religion; for this reason holy war is not an aggressive duty but only for occasions of defense, this being a task for men. Every woman, as well as every man, would like to make the pilgrimage to Mecca, and many actually go. But, in the main, the ban on women in the mosques—unless they sit behind a curtain—their lack of public contacts, and their lack of education have resulted in an inferior religious point of view. In fact women are given to sorcery and magic. The creed and the duties do not weigh so much with them as do charms and talismans. The Koran lends color to this lower view, for it tells of "jinn" and "familiar spirits," although it explicitly condemns magicians. "Amulets for jinn" are worn, along with good luck talismans and charms against hatred, envy, disaster, and disease. Ninety-five per cent of the Moslem women are illiterate and almost all the children wear charms of various kinds. Moslem mothers believe that familiar spirits haunt their children.

The majority of the Moslem people are just where Mohammed found them in his day, except in name. They wear the name of Moslem and are "correct" on occasion, but on its practical side the faith is shot through with primitive features and attitudes. Women and children especially labor under these serious handicaps. Yet men and women by the millions live by the faith of Islam and would be glad to die for it. It must, then, afford some satisfaction. Possibly the God idea is after all the secret of this satisfaction.

The Moslem view of God is certainly a notable achievement, but on the other hand, within the social realm there is too little of

accomplishment. The weakness of Islam is what it tolerates. For example, it takes for granted the inferiority of woman and finds it quite impossible to give her just attention and yet maintain the view Mohammed had. It is indeed a serious question to what length Islam may go and still be true to Mohammed.

THE PROBLEM OF THE VEIL

We do not mean that the veil is a problem to ourselves, although we have by no means settled every aspect of the so-called "woman question." Indeed the Moslem *Begum* of Bhopal, the woman ruler of an Indian state, in discussing publicly the seclusion of Moslem women, has said, "We should be spared from the situation that is causing anxiety in the West." The Indian Moslem woman by no means admires her sister of the West in all aspects of the Western woman's freedom, and is not eager for all that Western freedom has allowed. Indian Moslem women wear the veil, and are increasingly anxious to lay it aside, if this can be done with due decorum. Within Islam itself, with its "new woman" of certain Moslem lands and such progressive ladies as the *Begum*, the issue is on the public platform for intense discussion.

Can you look for the moment through Moslem eyes and see the struggle going on? Can you visualize aspects of our own situation which earnest Eastern women might wish to avoid? Is it after all an altogether wholesome situation which we have in these days of utter sex equality? Has religion anything to do with the issue? Can Islam, as religion, cope with the rising tide of Moslem sex equality? Can womanhood be morally and spiritually free, and still be Moslem?

In simple fact, religion *is* concerned with such an issue. We can proudly point to the Christian view, to Jesus' estimate of womanhood, and say, in the light of ample evidence, that women can be free and at the same time be Christian. Would a similar statement be true for Moslems (that is, do you think a woman can be free and still be a loyal Moslem)?

LESSON XX

MOSLEMS AT THEIR PRAYERS

In America Moslems are scarce and mosques are few, but we do have both. The several so-called "mosques" are merely places improvised for prayer. They are evidence of the fact that to the Moslem any place may be a mosque, if he desires it and has the simple elements to make it so. These may include a prayer rug and a water jar, a group of the faithful, and a leader, or imam; or, at times, the Moslem prays alone. Any place may do for prayer, we say? Hardly. It might be so, if only it were a matter of prayer attitude, and the mind to pray. Islam, however, is more than prayer; it is a complicated ritual, including prayers.

To such a ritual America seems uncongenial. A Syrian Moslem became a partner in a New York lace establishment. He found it particularly difficult to follow the custom of daily prayers, and in time he lost the habit. His American business would not give him time for worship in his accustomed way. No contrast could be wider than that between Manhattan Island nowadays and the normal setting of Islamic ritual. Islam is of the open spaces, and of a people who have leisure. We must see the Moslems in their natural setting in the Near East.

We may never have known a Moslem or have had any intimate acquaintance with his ways of worship; but we should not find it difficult, even though it means to travel in imagination to the East, to catch something of the Moslem attitude and meaning. Prayer, indeed, is common all around the world, and represents an attitude which we can always understand in part; but in Islam the prayer idea is so like what we may find in Judaism, even as the God idea also is so like that found among the ancient Jews, that we may consider it with sympathetic understanding. The

Moslem prays to one God, as we have seen. That is, in theory this is so. In practice the Moslem cannot rise above the level of his actual experience; and so there are in Islam many lower forms of prayer, such as prayers at the tombs of the "saints," and charms that "act" upon God's will. Mohammed had a clearer view of God than this, and, according to his view of God, taught men how to pray and why.

Mohammed said, "O my son [that is, the Moslem], observe prayer, enjoin the right and forbid the wrong, and be patient under whatever shall befall thee, for this is a bounden duty." It was "a high command" and "a fixed decree" to pray and to abide by Allah's will, whatever that might be. Mohammed, however, did not leave the act upon the high level of spontaneous devotion; he prescribed a ritual of prayer; he ran the risk of making prayer a form, although not quite forgetting that "prayer is naught without true heartfelt yearning," as the Caliph Omar later said. Mohammed had declared that "prayer is not complete without the centering of the mind." But let us look at Moslem worship.

MOSLEM PRAYERS

Moslems spend much time on their religion, and prayers are the outstanding features of it. Certain times and certain places are prescribed for prayer at regular intervals, and, in addition, there are special times and places for devotion. While this applies to Moslems everywhere, certain members of the faith have shown even fanatical concern for ritual observance. Take, for example, the Wahabis who now control inland Arabia and the holy cities of Mecca and Medina. An American doctor in Arabia reports that "a few years ago one of the rising generation of Riyadh [a town within the desert] decided that he had prayed enough, and absented himself from all prayers for a week. His rebellion lasted that long only because there was difficulty in locating him. He was brought before the cadi [judge] and examined. 'Why have you stopped praying?' He was a stout-hearted reprobate and

added insult to injury. 'Because I am tired of praying so much.' He was executed on a high gallows and his body left there as an example for the general public. His father, who came to intercede for the foolish boy, was publicly beaten for so far making himself an accomplice in the heinous crime of infidelity." The Wahabis believe prayer to be a "pillar" of the state, and, therefore, it is treason not to pray.

Moslem prayers are of three varieties: (1) *salat*, or public prayer, at an appointed time in an appointed place—in particular, in a mosque; (2) *du'ā*, or private prayer at any odd time and in a private place; and (3) *dhikr*, or merely "remembering" God. Among the dervishes *dhikr*, or zikr, has been made a mystical and even violent exercise. You doubtless have heard of the "whirling dervishes," who employ the dance for its ecstatic effects.

Salat is one of the five pillars of religion, and is what Mohammed called a "fixed decree." Other prayers are meritorious, but this prayer is prescribed. It is formal and mechanical, yet not without sincere performance. *Salat* is performed five times daily in some regular manner, the form of which has not varied for thirteen hundred years. Wherever the Moslem is, at home, abroad, or at the mosque, and whatever he may be in the midst of, when a time for *salat* comes round, he observes it. It takes him about fifteen minutes each time, five times daily: two hours before sunrise; at noon; two hours before sunset; at sunset; and two hours after sunset. Before prayer he washes with water, or with sand. He prays upon a rug or mat. He looks toward Mecca and he calls on God.

These provisions suggest the situation out of which they arose. Ritual takes on the color of the soil from which it springs. In Arabia, two hours before sunrise is a normal time for rising and making preparation for the day or the journey, so it is convenient to pray then. At the mosque at Woking, England, far away from the home of Islam, prayer two hours before sunrise is a forced and unnatural bit of mechanics. The tragedy of ritual is that it loses

the recollection and the reasons of its origin and is difficult to adjust to new situations.

Salat in the mosque is very interesting. The mosque is *the* house of prayer. The mosque, with its minaret or minarets, is the most striking architectural feature of Moslem towns and cities. There are daily mosques, and Friday mosques (which are "mosques of assembly"). With Moslems, daily prayer, not the weekly service, counts most. The weekly service is merely a larger function. The great mosque is more than a place of prayer; it is the school, the inn, and the hospital, as well. Mosque architectural lines are severely simple. In its normal form the mosque has no embellishment or decoration. There is the walled inclosure open to the sky, with a pool or place for water vessels. A portion of the mosque may be roofed over, and contain the pulpit and the niche which faces Mecca. Clean mats are spread upon clean floors; there are no pews or chairs. The tall, balconied minarets, and the gilded, decorated domes are products of outside influences once foreign to Islam.

THE MEANING OF THE RITUAL

Mosque services are as simple as their setting. *Salat* is dramatized "submission," or *islam*. When the worshiper has bathed according to directions he stands in his own place along with other men, all facing Mecca and ready to follow the imam, or leader. Each worshiper stands with his right hand placed upon his left and his eyes cast upon the ground. Verbal prayers are repeated from time to time as the posture of prayer is varied. After various postures the worshiper falls at last upon his knees, and, finally, prostrates himself on bended knees with his forehead on the floor. This is the end of one round, called *rakah*, or "prostration." One may perform as many prostrations as he desires, or perform the number set for the occasion. On Fridays, at the time of weekly prayer, there may be a sermon. In some mosques there is chanting, also. A Moslem, especially if alone at prayer, will often use

a rosary. From what motive does a Moslem pray? It is a fixed decree, we have said, but it is more. Moslems share the motive of mankind; God is assumed and so are human needs. The Moslem prays to Allah. In the words of Edwin Arnold, written on the ninety-ninth of God's ninety-nine "beautiful names":

> "Islam! this is the Faith! Thyself resign,
> Soul, mind, and body, to the will divine:
> The Kingdom and the glory and the power
> Are God's and God's the government,—not thine!"

The method of prostration is not unique. It is common to Buddhists, Confucianists, Hindus, and many more. It is, however, most pronounced with Moslems, for Moslems are "servants of Allah," whose alone is the government of men and things, and who demands "submission."

It can be noticed that the Islamic ritual of prayer is a unifying and leveling process. In the mosque all Moslems are equal, as before Allah they are equal anywhere. Islam is utterly different from Hinduism in this, at least: that there is no caste in Islam. There is not even a priestly caste of Moslems. There are leaders of prayer, scholars, and judges, but no priests—no monks or nuns. Neither among men nor among women are there race or color lines. There is only the discrimination between men and women as such. Mosques are for men. Women are supposed to pray as faithfully, but to pray at home—unless, as in certain mosques in India, they occupy women's quarters, or, as in the state of Oman in Arabia, they have mosques of their own. Islam is a great fraternity, dating from the time of the Prophet Mohammed himself, by whose life and influence "Islam" gained precedence over all other ties of kinship or marks of distinction.

DHIKR

Mohammed says in the Koran, "O ye who believe, remember (*adhkuru*) Allah with much remembering," and there is a tradition that Allah remembers those who remember him and sends his angels to surround them. *Dhikr* in the mind means "remem-

bering," and in the tongue means "mentioning." *Dhikr*, as a service, means remembering Allah with certain fixed phrases repeated in ritual order, silently or aloud, with breathings and bodily movements. In time dervish orders arose and *dhikrs* were performed with dancing and instrumental accompaniment. Such phrases as "There is no God but God," "Praise be to God," "God is great," "I take refuge in God," were repeated over and over. Superstitious elements were bound, therefore, to creep into *dhikr*. Not only among dervishes but among regular Moslems there is held to be some magical virtue in "remembering" and "mentioning." It is another phase of magic-mindedness as seen in the commonplace "Calling on the name of the Lord," or "Calling on the name of Rama," or "In the name of Buddha." These phrases and acts give us further insight into the invisible religious mind of man.

CONCLUSION TO THE STUDY OF ISLAM

The Moslem faith in its strength and its weakness is much like the Roman Catholic faith in its strength and its weakness. If we know one, we know much of the other, also. Of course, there are differences between the Moslem and the Catholic. Catholics use images, and Moslems scorn them. Catholics have a "Holy Father," and Moslems, Shiites excepted, have had only a caliph as head of their organization. Moslems allow divorce, and Catholics do not. Catholics use wine, and Moslems do not. Catholic priests are celibate, and Moslems have neither priests nor celibates. Catholics are "Christians," and Moslems are merely "believers" in Allah.

The resemblances are very striking. Both depend upon ritual uniformity and control. Both insist that outside their own fold there is no salvation. Both worship saints, both stress the value of pilgrimage (on pilgrimage, Moslems kiss the black stone of the Meccan Caaba, and Catholics at Lourdes kiss the stone walls of the grotto). Both have "accepted" scriptures (the one, Arabic, and the other, Latin). Both take inordinate pride in their own orders and dogmas.

This is a hasty comparison, and somewhat on the surface, but not essentially unsound. There is striking resemblance between the two orders in the mechanics of prayer and the magic of ritual, although Islam has the decided advantage of simplicity—the open spaces, the plain mosque. The worship of the Virgin Mary runs counter to such a doctrine as that of Mohammed, "There is no God but God." On the other hand, the Moslem simplicity is often merely barrenness. A full, rich content is yet to be put into the Moslem conception of God. There may be in the term, as the Moslem uses it, the majesty of the desert; there is the emptiness, also, which is now the emptiness of ages.

STANDARD TRANSLITERATIONS

Ka'ba
Muhammad
Baghdad
Yathrib
islam, salam
Qur'an (Koran)
Madina, Al-Madina
Abu Bakr
Karbala
Al-Hasan, Hasan
Al-Husayn, Husayn
Al-Kufa, Kufa
muharram
'Ali
Khadija
Muslim
Shi'a, Shi'ite
Harun ar-Rashid
'Umar, 'Umar al-Khayyam
'A'isha, 'Ayisha
Begam of Bhopal
imam
Wahhabi, Wahhabis, Wahhabites
qadi (cadi)
salat
dhikr, zikr (Persian)
khalif, khilafat (caliph, caliphate)
du'a
rak'a
adhkuru

JESUS AND THE CHRISTIAN FAITH

LESSON XXI

"THE LIGHT WHICH LIGHTETH EVERY MAN"

In the physical world there is darkness and there is light.

> "The sun's rim dips; the stars rush out:
> At one stride comes the dark,"

and "Out of the darkness of night the world rolls into light; it is daybreak everywhere." Man's life is a continuous alternation between night and day, rest and work, retirement and sharing in the daily public round. No one would take seriously a scientific attempt to banish night, for man's life would run out if regular periods of recuperation were not provided.

In the spiritual world, however, there is no need of darkness; there may always be light! In plain fact, there is darkness and often much of it, but everyone is eager to have it banished. Men have been eager for spiritual light. They have always used the figure of physical light as a symbol of spiritual light. They have proclaimed that where there is spiritual light, there can be no evil darkness. Scriptures have had much to say about men who love darkness rather than light, because their ways are evil, and also much to say about good men who walk in the light. Our own Scriptures frequently and effectively use the figure of light, and this, in the main, is what we are to keep in mind in this lesson. Thinking in terms of dark and light, we can readily comprehend the difference between evil and good.

LIGHT FOR EVERYONE

The words, "the light which lighteth every man," are taken from John 1:9, and refer to Jesus. In the same passage Jesus is called "the true light." Jesus spoke of himself and his life as "the light," John 12:35. The disciples thought of him as the

Light of the world, and his followers through all the ages have so thought of him. When his followers have thought and spoken and written of him as the Light of the world, they have meant that true knowledge could be found through him, and perfect spiritual life enjoyed through him. It is one thing to *hope* for light, and still another thing to *have* it.

Men everywhere and in every age have turned their faces toward sources of light, *hoping* for more and more illumination. They have eagerly longed for a mental and spiritual enlightenment after the pattern of the sunlight, which daily banishes darkness from the earth. We know that men everywhere have caught glimpses, at least, of "the light." At times outstanding men have thought themselves at last in possession of "the light." Buddha claimed, and his followers have claimed for him, that he became "enlightened." Mohammed thought of himself as having brought "light" to Arabia to banish the "darkness" (the *jahaliyya*) of ignorance and false religion. Many Moslems have thought of him as the channel of "the light of Allah" to mankind.

This is truly a wonderful conception amongst men, but apart from Jesus, it is merely hope and fancy, except for the limited area and limited sense in which men have seen "the light" through various prophets and reformers. There is but one "light which lighteth every man," only one "light of the world." Jesus is this Light, in every finest spiritual sense. There have been many men like John the Baptist, we might say, but as he "was not the light," John 1:8, so they have not been "the light," but only bearing "witness of the light." Jesus is "the true light, . . . which lighteth every man, coming into the world." He is God's plan for light for everyone.

JESUS, THE LIGHT OF THE WORLD

Among the Jews and other Oriental peoples, a feeling of holiness was connected with the idea of light. For example, among the ancient Chinese light was in the class with heaven, goodness, beauty, truth, and the like. In Gen. 1:3 is the record, "God said,

Let there be light: and there was light." According to the record, light was the first thing shaped out of chaos. It came from God; God willed it. I John 1:5 says significantly that "God is light," meaning this in a spiritual sense. Our concern is with light in the spiritual sense, although we may believe with the early Jews, that God is associated with physical as well as spiritual light, as the Source of both.

The Prophet Isaiah describes as a glorious sunrise the presence of God when he comes to visit his people, Isa. 60:1-5. He likens God's perpetual presence to a sun which never sets, so that the people of God have no need of the sun and moon. This same prophet describes God himself as light, not only the light of Israel, but a beacon to the Gentiles. If all the New Testament references which speak of Christ as light were gathered together, three chief aspects of the figure would appear; namely, Christ as the Light of spiritual and moral knowledge, Christ as the Source of safety, and Christ as Life. See John 3:19-21; 12:35, 36; 8:12.

"THE LIFE WAS THE LIGHT"

"In him was life; and the life was the light of men." John 1:4. Life is light—we can understand this. The life that was in Jesus is "the light that lighteth every man" who shares it. Shining it first a matter of living; one can shine only to the extent to which he lives.

Look just now, if you will, at the historical situation with reference to Jesus. "The life" of Jesus, historically speaking, was lived in Palestine. He was born in Bethlehem in Judea in 4 B. C. and reared in Nazareth of Galilee. His parents were Jewish and lived according to the customs of the Jewish faith. It is recorded that Mary the mother of Jesus was a virgin at the time of Jesus' birth. Luke 1:27. The Roman Catholic Church has made much of this record and circumstance, and has at times so emphasized the doctrine as to make the Virgin Mary an object of worship. Near Quebec, Canada, even the mother of Mary is worshiped as

Sainte Anne de Beaupré. In any event, the real significance of the idea of the Virgin Mary is that Jesus was not born as other men, that he was unique in character, in life, and in his abiding influence. To most Christians, Jesus, since his earthly days, has been both an Object of worship and an only Saviour.

Jesus seems to have lived the normal life of the Jewish boy of the times, in humble surroundings, until the consciousness of his peculiar sonship began to dawn within him. You may read in Luke 2:41-51 a record of the sense of divine mission which seized him. During his early years he became aware of a relationship to God which was above all other relationships, and he became committed to doing the will of God. He was the Son of God; God was his Father. He became wholly God-conscious, and this meant to him the giving of his life in service to men.

At the time of his baptism by "John the Baptizer" in the Jordan River he became a public leader. He was then thirty years old. For the brief remainder of his life he gave himself devotedly to saving men and to preaching a complete way of salvation, emphasizing the fact that he himself was the Way. In the figure of this lesson, he said, "I am the light of the world," John 8:12. He made a deep impression upon a chosen few who surrendered themselves to him and to his teaching, and caught his spirit. These are the "disciples" or "apostles" of the Early Church. He imparted to them spiritual and moral knowledge, and showed them how to walk in the light. Indeed, he imparted to them his very life, which became light in them, John 1:4. He left his Life to them, and they became ministers of his Life to men. He himself wrote nothing; he left no code, nor any law; he left his Life. He "died," as we might say, but rose again, and lives evermore and is with his followers of all ages.

Jesus spent two or three years in his public ministry. "The common people heard him gladly," but many of the Jewish and Roman leaders considered him dangerous. He gave a new turn to many old ideas and preached many new ideas. We shall see

some of these during our closing lessons of this course. At last the leaders brought about his arrest and trial and crucifixion. It is altogether a moving story as told in all four Gospels. See, for example, Matt., chs. 26 and 27.

His "death" was a severe blow to his disciples; they staggered under it, for reasons that we can readily understand. But they were restored to faith when he rose again and appeared to them in such form that they were certain of his continued existence. This is a thrilling story, which you may read in John's Gospel, chs. 20; 21. The Early Church which Jesus had founded was built upon the resurrection consciousness of the disciples whom he had chosen, and it has grown and prospered in the consciousness and confidence that Jesus is with his people "even unto the end of the world." He is alive forevermore. He is the Light of the world.

After the time of his earthly career, the Church took form for the preservation of his life and teachings. In a sense, the Church is the projection or extension of his life. It was inevitable that some organization should take place, and so we have the Church, composed of those who take the name of "Christian" and seek to carry on the cause of Christ. (See Acts 11:26 for the statement that "the disciples were called Christians first in Antioch" in Syria.)

The Church grew first from the Jewish synagogue. It has taken various forms according to the times and lands of its history. There are many different forms to-day in various parts of the Christian world, but whatever the form the vital concern is the very Life of Jesus. The Church in any of its many forms is a spiritual and moral body only in so far as it shows forth his Life. It is effective for ministry and salvation only if it truly represents him. The "rock" upon which the "church" is built is the truth that Jesus is "the Christ, the Son of the living God," Matt. 16:16.

In keeping with the main idea of this lesson, let us notice one

thing more. Jesus said, in the Sermon on the Mount, "Ye are the light of the world," Matt. 5:14. Somehow the life which was eternally in him may be drawn upon for men, "as a gardener might cut shoots off an apple tree to plant in other soils." Jesus may have had various things in mind when he thus spoke. It would be well for us to think of these things, and to think especially of the truth for us also to shine is first to live. "The life" is "the light," and for men the abiding source of the light is the Life of Jesus. Those who truly follow Jesus are messengers of "the light"—"the light which lighteth every man" nowadays shines from him through them.

FOR FURTHER CONSIDERATION

Why is Jesus spoken of as "the light of the world"?

What are the major facts of the life of Christ?

How can you account for various forms which the Church has taken?

How can a Church show forth the life of Christ?

What is your responsibility as a Christian to be a "light"?

LESSON XXII

JESUS AND THE WORLD WE LIVE IN

If Jesus is the Light of the world, we may well inquire farther into the Christian teaching regarding the relation of "the light" to "the world." We should realize at once that the world we live in may be, should be, illumined by him. That is, the world is not to be denied, men are not to flee away from it, but it is to be spiritualized; it is to be "overcome," even as Jesus overcame it. It will help our thinking and our religion to examine Jesus' doctrine of "the world" in comparison with the views of other teachers of religion.

Is the world good or bad? Is it getting better or getting worse? The discussion of this question has gone on for many centuries, veering around from place to place, lurking here in the background, coming there to the front, and all in irregular cycles. The question cannot be avoided, and it has not yet been settled. Anyone's answer to the question tells something of his attitude toward life and explains, at least in part, his conduct. Opinions on it have been varied. One man, for example, has spoken of "this glorious universe, with planets and winds, and laughing sky and ocean." You would say that certainly he was not enduring sharp bodily distress, or facing any natural calamity at the time, unless, indeed, he had penetrated so deeply into the inner meanings of things that he could hold this view under any circumstance. Another man has written:

> "Suppose the world goes well with you, what then?
> When life's last page is read and turned, what then?
> Suppose you live a hundred years of bliss,
> Yea, and a hundred more to boot, what then?"

A gloomy old codger, you say, who seems to have been unable to decide that there was any reason at all for his being alive in this

unsatisfactory world! Many people say, "Well, what of it?" To some, life is

> "A poor player
> That struts and frets his hour upon the stage
> And then is heard no more."

If you find in any literature an abundance of pessimistic, skeptical strains, you conclude that the people represented must have had a miserable existence. If, on the other hand, you find in a literature abundant songs of wine, of battle, and of fair women, you conclude that worldly pleasure was then dominant. If you discover amongst any people the persistent note that the world is growing worse, or at least will grow worse before it gets better, you may look with profit into their food supply, climate, public health, and the like. If you detect an unusual strain of cynicism, such as is found to-day in American life, you may wonder if it is due to confused reactions to war, prosperity, unemployment, and crime.

THE WORLD IS ALIVE

Let us consider briefly a common view of the world, which has made the world "alive," a pulsing, quivering, willful thing. Primitives and others have held this view. They have had a sense of all things living and part of a common whole: "animals and men, trees, stones and waters, and each feels, so to speak, what is done to or by one of the others." It is a "primitive" notion, or else a mere poetic and imaginative feeling. When it has been the serious view of men, these men have usually been on the lower levels of life and thought. The Oraons of India observe an annual festival which includes the celebration of the marriage of the earth and the sun. Another Indian tribe has had the custom of marrying a maiden to a tree. On the Acropolis at Athens was an image of the earth praying to the god Zeus for rain. Among certain peoples liquids have been poured upon the earth, sacrifices of food have been buried in it, oaths have been sworn by it, and prayers have been offered to it—all as if it were alive, along with the sun and

the trees and men. Earth has been venerated as a nourishing mother whence men derived their very life.

From a view that the earth is alive it is an easy stage to the notion that the earth is divine, and that various aspects of nature are themselves divinities. Out of the earth gushes a cool spring, creating green life around it, and quenching the thirst of the flocks and their shepherd. The ancient Greeks saw in the spring a goddess, thanked her by building her a sheltering roof, by hollowing out a basin, and, on appointed days, by offering her gifts of field flowers or the blood of a tender lamb slain in her honor. How common earth deities have been among all ancient peoples! Even among peoples of our own time, such as the Chinese and the Hindus, there are images and shrines of gods of the earth. The American Indian Hopi priest, at the time of the annual ceremony to the earth goddess, shouts through a hole in the temple floor.

From another viewpoint, the Jewish in particular, God and nature are separate. The universe is the work of God's hand, the earth is his footstool, and man himself is made in God's image. The earth is neither alive nor divine; it is matter "stored up for fire, being reserved against the day of judgment and destruction of ungodly men." To the ancient Greeks God and nature were one, and God was revealed in beauty, goodness, and truth; but to the Jew, even the Jews of Jesus' own time, it was a sin for any man to center his thought upon beauty, save as nature and "the heavens declare the glory of *God*."

THE WORLD IS EVIL

This, as we have seen, was the Jewish view. In fact, if we exclude China and Japan, it is the usual Oriental view. This view is the very touchstone of Hindu and Buddhist thought, and the Greeks themselves adopted it when Oriental thought poured over the eastern Mediterranean world before the time of Jesus.

In Jesus' day people held generally that all things physical were evil, and that the spirit of man was caught in this prison house

of earth and matter, from which it was necessary to find means of escape. Consider what effects this view might have on men. It is an "otherworldly" attitude, meaning that the world is a passing affair, life a mere incident, and that men must look beyond this world for reality and satisfaction. Chinese and Japanese have been "this worldly," except for Buddhist influence in China and Japan; but Buddhists, Hindus, Jews, Christians, and Moslems have held in general the otherworldly view. Was Jesus otherworldly? If he was at all, in what sense was he so? This question is the heart of this lesson.

The fear of the world is widespread, whether based upon the notion that the earth is full of demons or the view that matter in itself corrupts. In general Christianity has feared the world. Take the monasteries as evidence of this, especially among Eastern Christians. The monastic system aimed at keeping devotees pure in life and free from worldly practices. First there were hermits, say as early as the third century A. D. Monks and nuns retired from the world. The noted monk, Anthony of Egypt, spent eighty years in retirement. Some monks retired very conscipuously—a certain type of humility likes to display itself. They became "pillar saints," as we know them—for example, Simeon Stylites, who lived thirty years on the top of a pillar. Our modern "pole sitters" have done nothing to compare with Simeon's record; they have had only the craze for notoriety, while Simeon's motive was conspicuous retirement from the world for the sake of saving his own soul.

In time groups, rather than individual hermits, retired from the world, and the monastic system came into effect, with its organization, its various vows, and its rules of discipline. The Western or Roman Church took up the system. Fraternities of monks and societies of nuns were organized. They took the threefold vow of poverty, chastity, and obedience—obedience to the order and to the rule. One Roman order came to have thirty-seven thousand monasteries. Never was the Christian Church so

heavily burdened with this type of "holiness," however, as Tibetan Buddhism has been.

The orders grew rich in spite of their renunciation of the world, and they became worldly rulers. Then other orders arose in protest, such as that founded by Francis of Assisi, the most lovable saint in history. See him as a youth, adventurous and care free. Taken ill, he experienced a vision which led him to consecrate his life to a literal obedience of the commands of Jesus as he understood them. He took his vow in earnest and became the "little brother" of the poor and of all God's creatures. Such a pure and holy life as his is a heritage to us all. After him came still another order, that of the Jesuits. Its purpose was to combat the Protestant Reformation, and this motive led it into questionable policies and an openly militant spirit. The cloistered cell was gone, retirement was abandoned, and monks were men of the world once more.

THE WORLD IS GOOD

The thought of the world as evil and the practice of retirement from it for the sake of salvation seem out of all accord with the words and spirit of Jesus. There were other reasons than his teachings for the Church's otherworldly attitude and practices. Early Christian writers were too ready to conclude that the end of the world was near because of its wickedness and the divine condemnation. The world is still with us; it has not come to an end; and we know more about it than men did of old. We know that God did not make it in spite, nor did he make it a prison house for man; that it is not the abode, necessarily, of evil and despair. We think we have rediscovered the view of Jesus. He came not to condemn the world, but that men might have abundant life. He did not condemn mankind merely for living in the flesh. He himself was God manifest in the flesh, and an example of life in the flesh, yet without sin.

The Early Church put too great emphasis upon asceticism, that is, a denial of the world, a separation from the world. It was a partial program of religion and a distorted view. Ignoring the

nature of Jesus, it interpreted the fact that Jesus abstained from marriage as the view that he condemned marriage; or, at least, commanded men to abstain from marriage for the sake of "holy" living. It misunderstood his fasting, by which he had meant to show that "man shall not live by bread alone," nor by any "abundance of . . . things." It had the wrong view of Jesus' words to the rich young ruler to sell his possessions and make distribution to the poor for the sake of the perfect life for himself. Jesus did not declare wealth an evil in itself—for why would he make poor men richer by a rich man's poverty? Jesus did not teach asceticism; asceticism drifted over from the Orient and seized the Christian imagination. Jesus held a human point of view. He made no separation between the sacred and the secular, between the spirit as such and the flesh as such.

This is good for us to know to-day. When the Church makes an arbitrary distinction between the world and God, between things sacred and things secular, it alienates young men and women who know Jesus had no intention of declaring the ascetic to be the highest type of Christian. He would have us know that the earth is the Lord's—and, on the other hand, to combat the notion that the earth belongs to man entirely. He would have us know that our very bodies are temples of the spirit of God, and that we fulfill our destiny by "overcoming," by spiritualizing, the world we live in.

FOR FURTHER CONSIDERATION

What is the position of those who hold that the world is alive? that it is evil? that it is good? Which view seems to you nearest to truth?

What was Jesus' view of the world?

How can you account for early Christian asceticism?

How can money or "things" be used for the development of the highest type of life?

How does the Christian view compare with non-Christian views, such as the Chinese or the Hindu?

LESSON XXIII

"WHAT IS MAN?"

We have considered various views of the world, especially the view of Jesus. What of man himself? What various teachings have there been about man? What is Jesus' teaching about man?

What is a man worth? Reckoned in dollars and cents, one estimate is that the average person, as a baby, is worth $10,000. That is, each individual, during his lifetime, is expected to add such a sum to the wealth of the world. At first he is a charge upon his parents and community; after due time he should become a producer and supporter. Other people than ourselves have indulged in human evaluation, attempting to figure man's worth in money, or by comparison with cattle, camels, or sheep, or on some other scale. In Libya a man is worth $1500, and a woman $750. The modern Arabs about Mount Sinai have very little money; they regard almost everything in terms of camels. Normally a man is worth forty-one camels of various recognized classes, and a woman far less. Old Testament peoples reckoned on a life for a life, or some equivalent in "blood money." Aryan peoples, also, had a system of values, although those who entered India soon outgrew the primitive practices of blood feud and blood money.

As it is with man, so it is with woman and with slave. Generally a woman is rated at half the value of a man, and the slave is worth what he brings in the open market. Among many peoples, wives are bought with a "bride price," or marriage money, given either to the bride or to her parents, or divided between the parents and the daughter. For the sake of the mutual agreement much depends upon the standing of the parties involved.

For one purpose or another—whether for marriage, death settlement, social standing, or what not—human beings have had their value measured by some accepted standard. At times religion has entered into the figuring, for those of the "true faith" who

enjoyed its privileges have had value above "unbelievers." That it is fitting to put a value upon men and women is beyond dispute. The question is, By what method shall the estimate be made? or, What is man's chief value? (What is "the whole duty of man"? See Eccl. 12:13.)

VARIOUS VIEWS REGARDING MAN

What a man is worth depends primarily upon the value put upon mankind. Is the human race merely a passing show, or does it represent God's supreme work of creation? The larger question has to do with mankind. The worth of any particular man is a secondary question in itself. "What is man?" said the psalmist, Psalm 8, and then proceeded to give an answer. This answer, with little variation, is also used by the author of The Epistle to the Hebrews (ch. 2):

> "Thou [God] madest him a little lower than the angels;
> Thou crownedst him with glory and honor."

In comparison with this point of view, notice others. The weight of pure Chinese thought has been that "men have their origin in heaven," which is the source of all existence and the "ancestor of all things," and that by nature man, being a child of heaven, is good. In the Chinese view, however, there are two men in one; that is, one is of heavenly origin and the other earthly; or, man is body and soul, his body earthly and his soul of heavenly origin. Man's task, therefore, is to recognize Heaven, and to cultivate harmony with Heaven by observing a code provided for the purpose. Man's life is primarily a matter of earthly adjustment to the will of Heaven (see Lesson VII). Such is the Chinese theory.

The ideal Hindu is one who believes the body to be a mass of sin and earth a prison house, who holds that birth and existence are evil, that the world is a disease, and that men's hearts are funeral pyres upon which are the dust and ashes of desire. This ideal Hindu is known as *sadhu*, or *sannyasi*; he has broken most of the bonds which bind men to this dreary and sorrowful earthly career, and is ready to escape finally from the world and the round

of rebirth (see Lesson X). He thinks that the world is growing worse and one day will be dissolved to give place to a newer and better age. He is not concerned with what he can do for the world or for men; his concern is for his own escape.

In this connection, we might observe that if the Hindu watch-word of to-day, namely, service for the motherland, should grow in power, the age-old ideal of asceticism, quietism, and escape will prove less and less attractive and there will be a new estimate of life's value. Too bad that modern Hindus, if they stay Hindus, must be irreligious in order to be social-minded, but the day may come when the earlier view of the Aryans, that the earth is not all shadow and wickedness but a place for the good life, and that heaven is a place of light and joy, will be recaptured.

The Buddhist view is so essentially like the Hindu view that we may pass it by in haste. To the Buddhist, especially of the old school, "all is sorrow, all is change"; nothing abides; the human body is a loathsome set of bones traveling on the road; escape is by way of the monkish life of renunciation. There is, to be sure, another ideal than that of the monk in search of his own release. It is the bodhisat, who is neither ascetic nor interested primarily in his own salvation. He seeks release from an evil world and from the body of desire and death, but he finds merit in ministry to other men, and also to animals. Whatever the ideal, however, Buddhists of all sorts are bent upon escape from an evil, transitory world, and from their evil selves.

The Moslem view is interesting. The Moslem looks to Paradise in the world beyond, but meanwhile he makes the most of this world. The normal Moslem is no ascetic, although some of Mohammed's followers have taken his advice to the effect that sometimes the ascetic way is "better for man." The married state is customary, and monasticism is prohibited. The true Moslem is a practical man, and discharges his obligations to his fellow Moslems. Mohammed commended human life and normal modes of living. He himself feared Allah and taught men the same fear.

Paradise was to be won not by asceticism but by submission to Allah and the enjoyment of what Allah provided. Mohammed taught that prosperity was a sign of Allah's favor, and that wealth without injustice was legitimate. According to the view of Mohammed, man is set for the conquest of the world, ever remembering that "the life to come is better."

JESUS' VIEW OF MAN

Jesus put meaning and value into man's life in the present world. When the writer of The Epistle to the Hebrews says that man by nature is but "a little lower than the angels," he is not only quoting the psalmist but also echoing the opinion of Jesus. Nor does he mean that man is here on earth preparing to become an angel in heaven. It was not Jesus' opinion that man is merely a stranger and pilgrim on the earth, looking for his only satisfactions in some distant heaven. (See Heb. 11:13 for something of this view.) It was Jesus' view that man is a child of God who may find joy here and now, and be perfect in human devotion and earthly service. Jesus took note of the sparrow's fall, and found man worth more than many sparrows. In fact, man is the height of God's workmanship and God's noblest creature; he is the peculiar object of God's love and care.

Jesus showed his attitude by his interest in men. He was interested in the simple sights of the countryside and in the homely events of the ordinary village. He was interested in sound minds and sound bodies, and he healed men of their diseases. He took interest in daily toil—"the sower went forth to sow." He chose fishermen to be his disciples and to "catch" men. He directed attention to the lilies of the field and the birds of the heavens as the works of God.

Jesus knew that there are weaknesses and low desires in men, but he was patient with men after the manner of God's own patience—he would leave the tares "until the harvest." He recognized the struggle in man between the good that man would do and the evil which he would avoid, but held out the hope that in the

end the good will win. Contrary to the expectation of John the Baptist, Jesus did not come preaching the doom of the world and men. He came with a message of reconciliation. He commended good deeds, and their value in this present world. He would have men make themselves good and others happy. He did not denounce wealth, but urged men to seek first the Kingdom of righteousness, and to put themselves into position to enjoy its fruits. He would have men serve the Lord in their business. He believed in the good life in a good world. He was full of common sense, divine wisdom, and transparent sincerity.

Jesus would not break up the family, as Buddha intended, and as the monks did in the Early Church; but he would have men follow him with a greater love than they hold for mother or father, or aught else. He put meaning into the life of womanhood. No part of his message of "good news" is of higher value than his estimate of woman and the high regard he had for womankind. In no other social order and in no other faith has womanhood held so high a place as in the Christian order and the Christian faith. The Jewish evaluation was high, but Jesus raised it higher. In other faiths it has been consistently low, especially in Confucianism, Hinduism, and Islam. The Chinese view is that whereas men are heaven-born, women are more of the earth. It is the woman's office to minister to man, whether father, husband, son, or guardian. She has been surrounded by many wise and wholesome safeguards, but has been held unfit to determine anything of herself. In the Indian view woman is of inferior clay; her hope is to be reborn sooner or later as man, and thereafter to find release. The Moslem view was presented in the lesson on "The Veil" (see Lesson XIX). To-day in all the non-Christian lands voices are raised in protest against the established place of womanhood. Eastern nations are coming at last to see what Jesus proclaimed two thousand years ago, that men and women must take their stand together as partners in the world's work, being both equally of divine workmanship —equal in origin, in value, in opportunity, in privilege, and in duty.

In all the world this view of Jesus is veritable leaven. It works among men to increase their sense of value of themselves and of their place as God's associates in the task of world fellowship and world improvement. It is powerful leaven; it has done much and will do more. It is a view which springs directly from Jesus' own character and his view of himself. He had experience of the world and of God at one and the same time. He lived in the world and in God at one and the same time. He lived as one who had overcome the world, who by spiritual comprehension and method saw God in everything, especially in man. He exemplified in himself that for which, by one name or another, all men have striven. He found "harmony" (Chinese), "realization" (Hindu), "calm" (Buddhist), and "submission" and "peace" (Moslem). He found all these things in perfect measure, and such is the first ground of his leadership in religion. This is his answer to the question, "What is man?" He himself is the ground of man's sense of dignity, and of man's confidence in himself and the world order as agencies of God's own purposes.

FOR FURTHER CONSIDERATION

By what methods and standards may the worth of a man be estimated?

What view of man is indicated in such Bible passages as Ps. 8:4; 103:15; Prov. 19:22; Matt. 12:10-12; Rom. 3:9?

Compare the views of man and woman held by Chinese, Hindus, Moslems.

What is Jesus' view of man? of woman?

How has Jesus' view of the worth of human beings influenced the world?

LESSON XXIV

THE IDEAL WORLD AND MAN'S SALVATION

Surely the world we live in is not exactly what it should be, and we ourselves are far from perfect. Is there any way of knowing what the world should be and what man should become? Men have always had ideals with reference to themselves and to the world. At times they have dwelt in thought upon a future state of man and things. At times they have confined their thought to the order of the present world. Now and then writers have pictured Utopia, which means "No Place," or Erehwon, which is "Nowhere" spelled backwards, representing perfect social and political systems with ideal arrangements. Often the ideal of man is something quite in contrast with anything in his actual experience. To illustrate: The son of a multimillionaire was asked what he planned for his twenty-first birthday. He replied: "Ride all day in the subway; it is nice, isn't it? I've never been in the subway." The Arab of the desert longs for gardens of delight; the slave desires freedom; the weary seek for rest. Usually man's thought has been directed toward a future state beyond this world for the sake of his ideal satisfactions—to paradise or heaven. Without in any way denying the wisdom and necessity of this longer look, this lesson seeks to emphasize that portion of The Lord's Prayer which looks for the doing of God's will on earth as it is done in heaven.

"THY KINGDOM COME"

The Kingdom has not yet come. Israel of old looked for it, and considered its delay a sign of God's "anger." John the Baptist announced that the Kingdom was "at hand." Jesus spoke often of it; it was central in his teaching. Yet the apostles waited for it, and "the City of God" was a fond hope of the Early Church.

Long before the days of Jesus various peoples other than the Jews had hoped for and described an ideal social order. Such an order is pictured in Plato's "Republic," where the learned and thoughtful author gives these details: The individual is no mere unit complete in himself, but rather lives his life by direct participation in society and the life of the world; the state is supreme; men cannot be trusted to know their own best interests; they must be compelled to ways of right living; democracy is the worst form of government, for its liberty is only license. Plato says humorously that in a democracy dogs are as good as their mistresses, and horses march along with all the rights of freemen; men are not equal, and the masses have no brains. There are three classes of citizens: (1) artisans, who are to obey blindly and work faithfully; (2) warriors, guardians of the state, who should own no more property than absolutely necessary and should never own private houses or handle money; and (3) rulers, who are supreme in all things. No private interests at all are allowed in this "Republic"; children are to be educated by the state; amusements are to be supervised; exciting music and the theater are banned; and religion is under state control.

Plato was a "communist," and the greatest of all Greek thinkers, Aristotle, criticized him severely for his communism, calling attention to the fact that methods of government are of little avail unless human nature be improved; that there is no "best" government in an absolute sense; that the times and the people must be taken into account; that a mass of men is more likely to be incorruptible than one man or a few; and that any government may be perverted when the ruling class seeks its own advantage.

Just before Jesus' day there was unusual intellectual activity in such centers as Athens, Alexandria, Rhodes, Tarsus, and Antioch. There were tides of Greek, Roman, and Oriental thought. Jewish thought was heavily charged with Greek ideas. The Jewish Philo, a contemporary of Jesus, tried to show that there was inner harmony between Moses and Plato. Each nation of people was trying

to understand itself in the light of others. Into such a world as this came Jesus of Nazareth preaching the Kingdom of God. What a contrast, and how it thrills us—the simplicity of the Man and the directness of his message amidst the cross currents of an active, powerful civilization! He spoke to Jews and Greeks, slaves and freemen, preaching a great deliverance and a new order. The Christian message came first into the most important region of earth at the time, and won its way amidst the common people and then among the leaders of thought and action.

JESUS' MESSAGE OF THE KINGDOM

The Jews of the Old Testament spoke of the "reign" of God. By Jesus' simple definition, the reign of God is God's will done on earth as it is done in heaven; men must mold their natures after the fashion of the nature of God; God's world is one in which there are none but good and godly men. Jesus seemed not to be concerned about many things that men were puzzled over. His interest was in "simple and natural piety, a pure and upright life, unselfish good to all men." His own life was an example of these things, and these things he tried to cultivate in his disciples. Even the common man could understand Jesus' definition of the Kingdom.

The Jews were predisposed to think of the restoration of their kingdom, Israel. The masses were looking for some great and striking event. Slowly, however, men grasped the idea that Jesus spoke not of an earthly kingdom but of a spiritual Kingdom; not of something spectacular but of that which "cometh not with observation," and which in reality is an inner condition. It is a Kingdom free from national and ceremonial limitations, operating by its own spiritual principles, and destined at last to embrace all men—and "of his kingdom there shall be no end." It was not a life to come, although it has eternal implications, but a way of living in this life. It is not rapid; it works like leaven. It demands complete allegiance on the part of the individual and the acknowl-

edgment by all that its claims are superior to all else now and evermore.

What was Jesus' view of states and governments? He did not attack governments as such, nor did he conspire with Jewish enthusiasts to rid Israel of the Roman yoke. "Render . . . unto Cæsar the things that are Cæsar's," he said. He was law-abiding; that is, he was scrupulous in conforming with the rules of the government of his day. Any state was trivial in comparison with the Kingdom of God. To him there was no "best" state; he left the question of civil government to develop according to the needs of any time. He urged all states to find that his principles are the best to apply under any circumstance.

Jesus did attack some things, and imparted to his disciples the spirit of righteous, active protest against wrongs. He was fearless and independent, but not narrow-minded or fanatical. He judged evils with uncompromising severity, but toward sinners he had the patience and tolerance of true insight into human nature. He looked upon the heart and into the heart of things. In his Kingdom he had place for the rich and the poor, the master and the servant, man, woman, and child—for all who seek first the Kingdom and put its claims above all other interests. In his Kingdom all men are brothers. He was opposed to sham and form, to all hypocrisy and insincerity. He taught ethical, not formal, religion. Both by his example and his teaching, there were things to *do* in the interest of religion. But he was concerned with character and the inner life as sufficient warrant for the forms which faith might assume, and he gave no sanction to forms which supersede faith and give men pride in pomp and circumstance. He condemned all who acted to be seen of men; he condemned formalism and elaborate religious ceremonials. He commended not forms, but faith; not magical ritual, but simple piety; not pride of organization, but humble and sincere devotion. Before the onward march of his Kingdom's forces human inequalities of rights and privileges, systems of caste in fact and theory, and human pride of place

and power must be done away. In his Kingdom what place have rosaries and incense, confessions and pilgrimages, sacred rivers and ritual sacrifices? A long time before Jesus Micah answered to this question, and his answer stands for all time. (See Micah 6:6-8.)

MAN AND THE KINGDOM

Our picture of the Kingdom describes our view of the ideal world, according to the teachings of Jesus, and answers in a general way the question as to what a man should do to enter into membership within the Kingdom. The New Testament term for the ideal state is "the kingdom of heaven." The Kingdom is by no means something indefinite, and yet it is surely no formal organization. It is something "heavenly," or spiritual, which takes form in various ways. There are, however, principles upon which it operates. There are requirements for admission.

The frequently quoted phrase of the book of The Acts, "What must I do to be saved?" is a vital question. Jesus emphasized the doctrine of the saved individual associated with other saved individuals within the Kingdom. In our own immediate view the Kingdom is represented by the Church, but no Church in any organized form may claim to be the sole representative. There is always to be considered the larger Church, the whole body of Christ, the Kingdom. What, then, are the conditions of membership in the real Kingdom? Salvation is the other side of Jesus' gospel of the Kingdom. What must we do to be "saved"? To be saved, according to our Lord, means to enter upon a life fitted to the children of God—and God in Jesus' view was the Father. The marks of the life fitted to the sons of God are righteousness, brotherly love, and trustful dependence upon God. This life is in a true sense possible in the present for all who have learned to know God as the Father, and have given themselves to the service of their brothers. Jesus told one woman that faith had saved her, Luke 7:50, and declared that salvation came on a certain day to the house of Zacchæus, the taxgatherer, Luke 19:9. Jesus "saved" the sick, Matt. 9:22, margin, and, also, the "lost," Luke 15:24, 32.

In the Early Church, and from that time until this, salvation has been the chief burden of the Christian message and life. You may discover in such New Testament passages as Acts 16:30-34, or ch. 2:37-42, something of what was meant by salvation, and the signs and symbols of it. "Salvation" soon came to be a technical term summing up all the blessings brought by the gospel. We don't mean to be too technical in references to this matter; Jesus was not technical. We mean to describe salvation in the common-sense way in which it was viewed by Jesus and the Early Church. Look up many of the Bible passages for yourself and make your own interpretation. You will see to what an extent Jesus himself occupies the primary place in the plan of salvation. He was called Jesus, said Matthew, because he "shall save his people," Matt. 1:21. Man must be saved *from* something and *to* something. Jesus saves his people "from their sins." The Apostle Paul told Timothy that Jesus had come into the world "to save sinners," I Tim. 1:15. Sin in general is a condition out of harmony with the will of God; sins in particular are of many kinds; for example: hypocrisy or insincerity, Matt. 23:5; self-seeking, Matt. 18:1-6; the denial of Christ, Matt. 10:33; and such grave offenses as dishonesty, impurity, evil-mindedness, and others are mentioned in Rom. 13:13, 14; I. Cor. 5:9-13; and elsewhere. Jesus saves men *from* such sins as these. He offers himself as an example in holy living and reconciles men to God. He saves men *to* their highest selves and best ideals. The central theme of the apostles' preaching, the matter which was most impressive to them, was that Jesus is the Saviour. That is, salvation is the very life of Jesus. (See Heb. 7:25.)

FOR FURTHER CONSIDERATION

What are some of the outstanding things that seem to be wrong in our present world?

What is your thought regarding an ideal world?

How would you criticize Plato's suggested "Republic"?

What is the Kingdom of God as Jesus interpreted it?

What is required of one who would enter into the Kingdom of God?

What does it mean to be "saved"?

Have you experienced what is commonly known as "conversion" or have you given your loyalty to Christ?

How should one who is a Christian *show* his loyalty to Christ?

LESSON XXV

ONE GOD, THE FATHER

A well-known minister recently said that men would do well to cease arguing the question of God and to take God for granted. A present-day prominent astronomer confessed that he could associate the movements of the stars with no other supreme power than God. Jesus did not argue about God. He experienced him and proclaimed him. Let us think about God in such simple terms. We can illustrate our theme in a general way, and appeal to what various peoples have thought, but most of all we are interested in what Jesus thought of God.

First, an illustration:

If we see a horse pulling a vehicle uphill, we are not amazed at the movement of the vehicle—the movement of the horse explains it. We are accustomed to animal motion. To see an inanimate engine pulling a train of cars upgrade causes no comment—we have long since been accustomed to that, also. We understand the theory and working of engines, and of other mechanical devices, for we live in a machine age. We are, in fact, quite too much subject to a machine age, and should strive to break its bonds and submit ourselves more to the working of the spirit, even the Spirit of God. But we at least understand machines as we have understood horses. We know that machines are not run by spirits. There are still, however, in isolated portions of our earth, peoples to whom engines and complicated mechanical devices are a deep mystery and objects of dread.

On second thought, shall we not grant that for us, also, there is mystery in the movement of both animal and engine? There is mystery within our very selves. Who understands it all? Man has learned to use certain elements and forces in his world, but "we see not yet all things subjected to him." What man is in

absolute control of things? What social order ever found itself supreme and self-sufficient? Man makes his engines, but how? He discovers and combines elements and forces. But let him not glory inordinately in his skill and ingenuity, for he must remember that he did not create the elements, nor set the forces in motion.

Man's glory lies in his opportunity and his manner of improving it. But there is the greater glory of God, which man in all humility must rightly recognize. God made man to have dominion over the works of his hands, and "put all things under his feet," Ps. 8:6, and man is God's agent in developing the resources of the universe. The universe is God's, and we are his people. Man is set by divine purpose in the midst of a fascinating and fruitful universe, and achieves his best results when he remembers the purpose which set him here. He defeats himself and his own ends whenever in pride and arrogance he assumes independence and self-sufficiency. "It is God who worketh in you both to will and to work, for his good pleasure." Phil. 2:13.

"Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass." Ps. 37:5.

When the telephone was finally set in operation, the first official message that went over the wire was "What hath God wrought!" It is pleasant and profitable always to obey the injunction, "Whatsoever ye do, do all to the glory of God." Apart from God man can do nothing permanently. Apart from God life and the universe of things and forces cannot be understood. Sober thought and the record of human experience emphasize this. No matter how much we come to understand science and scientific laws, there remains in everything something of mystery which can only be referred to God.

Pause for a moment and think again of some of the phases of this course. What have Primitives thought of God? To what extent have they realized God? If an Andaman Islander under a mango tree is hit by a falling mango, he looks to see if a monkey

dislodged or threw the fruit, or he may take it for granted that the wind disturbed it. In no case would he think of the secret and silent play of the hidden forces of growth, ripening, and decay; and the play of such a force as gravity is far beyond his comprehension. He simply *knows* nothing of these things. Nevertheless, there is, to him, some notion of the play of mysterious forces. A spirit *of* the tree or *in* the tree may somehow be connected in his mental processes with the falling of the fruit. But he is far from any thought of God in whom are all things, and through whom all things come to pass. We ourselves may share with the Andaman Islander the notion of mystery in the event. But whereas he gropes blindly into the spirit world for any satisfaction in understanding it, we, by reason of greater knowledge and experience, understand that back of all is God. To man in any stage there is Being beyond himself, Power greater than his own, and Life fuller and freer than any life within himself. Men in every stage have striven to learn more about this Being, Power, and Life of which they have been conscious, and with which they have been concerned, and they have been intent upon discovering its fullness and its meaning and allying themselves in harmony with it.

GOD

This Being, Power, and Life is God. It has taken long for man to learn this. Fools at many stages of human history have said that there is no God (see Ps. 53:1). There are those in our mechanistic age who try hard to be atheists and to persuade their fellows that the world runs itself and that men are masters of their fate. But the masses of men never listen long to such a notion. They may be disturbed and even anxious for a while, but they rally again at last to faith in God.

Men in their quest of God have used their own methods and have spoken in their own tongues of God and what they have learned about him. There is nothing surprising in this. There are many peoples and many languages. In our modern day, with

all its advantages of education, we know much about them. This is a source of keen satisfaction. Let us see just now what bearing some of these things may have upon our course. "God" is a name. It is one of many names for Being, Power, and Life. It is the name which has come down to us through the channels of our speech.

There are as many names for God as there are human languages, and often in any one language there are many names for God. Among the many names are Zeus (Greek), Jupiter (Roman), Ra (Egyptian), T'ien (Chinese), Odin (Scandinavian), Brahma (Hindu), and Allah (Moslem). We have discussed already in previous lessons many of these names and what they stand for in the minds of those who use them. Our word "God" came to us from an ancient and honorable Indian ancestry. In India the word was first in the form of *huta,* meaning "to worship," or that which is worthy of worship. You see at once the point at issue. The people of India had various ideas about God, but they were sure of the existence of Some One worthy of worship. The word *huta* was the same as *guth* in Germany—the Hindu and the Teutonic peoples spoke a common language, but modified their spellings, pronunciations, and so on, as the years went by. The German *guth* became *Gott,* from which comes "God."

We are aware that in our Old Testament there are many names for God. The earliest names are El and Elohim. Elohim is interesting because it is plural, as if it meant many gods in one. Often this is called the plural of majesty because the plural of a noun was used to express greatness. God was known to the patriarchs as *El Shaddai,* "God Almighty," Gen. 17: 1. (See also Ex. 6:3, which says that God was not known then as "Jehovah.") The most important of all the names in the Old Testament is "Jehovah," or "Yahweh." Exodus 6:2 says that this name was revealed to Moses. It was the personal name by which Israel was to know God thereafter. The name may mean, "He will be"; that is, there is the idea of God as active, living, always becoming, and always making

himself better known to mankind. God has not merely waited for men to discover him; he has revealed himself to men, as men have had the capacity and the will to know him. The Bible story tells often of God's making himself known to individuals and to groups of men.

GOD AS PERSONAL REALITY

"God" is a name, but God is more than name. The name stands for something real. Back of every religious form and idea is a Reality. There is more than the eye can see, or the hands handle —more even than has ever entered into the heart of man. Men have always recognized this. Even in China, where there has been so weak a sense of God, men have recognized reality and sought to discover its meaning for their lives. You recall that the Chinese have been anxious to know the will of "Heaven." Buddha and the early Buddhists, while denying the existence of God, nevertheless sought to escape from unreality. They recognized law, at least, and had some idea of the holy. Early Hindus prayed to be led from the unreal to the real. Christians are in the line of those who have known and worshiped the true God. Jews and Moslems and Christians have believed much in common about God. The Hebrew Moses discovered God as Reality, and that the real, true God is personal. Moses declared allegiance to one God above all other gods, and God to Moses was a living Person. You doubtless recall the experiences of Moses, especially the experience at Mount Sinai, by which he came to know God so truly.

GOD, THE FATHER

Fourteen hundred years after the time of Moses came Jesus. Between Moses and Jesus were many prophets who discovered more and more of God, and through whom God revealed himself to mankind more and more perfectly. Some Hebrews held the mistaken notion that Ezekiel was the last of the prophets. In spite of any such opinion John the Baptist came heralding not only the greatest of the prophets but the very Saviour of mankind, Jesus

the Christ, the Son of God. And Jesus thought and spoke of God as Father. To be sure, others before him, among the Jews and even elsewhere, had held the notion of God as Father. But there was no such content to the term "Father" as Jesus put into it. To the Jew, Yahweh was the Father of the nation in some exclusive sense. To Jesus, God was the God and Father of mankind.

Jesus knew more about God than anyone else had known, or than anyone else since his time has known. He speaks truly and intimately of God as altogether good and loving, and anxious that men should live at their highest and best. Jesus spoke of no higher ideal for men than to be perfect as God is perfect. He showed men how to know God intimately and to walk with him truly. Jesus spoke of God as his own Father: "I must be about my Father's business," Luke 2:49, margin. He spoke of God also as the Father of the first disciples and of all who would become disciples. And he spoke of God as the Father of mankind, even of those who were "unthankful and evil." Jesus knew that he himself was God's Son in a peculiar sense, but he taught that all men could fully share in God's goodness, love, and power. The name of Father was constantly on his lips, and no other name of God has been so dominant in Christian thought. Jesus' teaching of the fatherhood of the living, personal God is the very essence and glory of the Christian religion.

Since the days of Jesus, the great task of his followers has been to spread this teaching. What a dramatic and moving story is the history of the spread of the Christian faith to all parts of the globe! What noble men and women have shared in the task from the early disciples, especially the Apostle Paul, down the long list that bears the names of Ulfilas, Augustine, Ansgar, Raymond Lully, Von Zinzendorf, Martyn, Carey, and Livingstone! These are great names, but their owners were only a few of those who have shared in the onward movement. Nation after nation has felt the influence of the gospel in the charge of its devoted advocates. Men everywhere have caught the significance of Jesus'

teaching of universal brotherhood. They have responded to what best has met their deepest needs. Paul broke the bonds of Judaism from about the universal faith; and many another apostle, down through the centuries, has introduced among pagan and non-Christian peoples the leaven which destroys ancient bonds and offers men Jesus Christ and his teaching for the saving of their lives and the purifying of the social order.

FOR FURTHER CONSIDERATION

We are drawing near the end of the course, but there must be many things yet to discuss. Surely the lessons we have considered have raised their problems. For example, what do we mean by "discovering" God, and by God's "revealing" himself? How might we distinguish between God's revealing himself to a nation and to an individual? How can God save a nation? How does he save an individual? Can you illustrate by what has actually happened in the life of nations and individuals? What part have you in the spread of the religion of Jesus?

How does our understanding of scientific laws and principles force us to the conclusion that there is back of and in the universe a great Personality whom we think of as God?

LESSON XXVI

PRESSING TOWARD THE GOAL

What is our goal? You remember the aims with which we began this course. We set out to study religion by means of some typical forms which it has assumed in various parts of the earth; to make comparisons and to decide upon essential religious values; to view the Christian faith against the background of our studies of several non-Christian faiths; and to examine our own personal religion with a view to any needed improvement in it. Are we better off for our studies? We have surely added to our knowledge of the world situation in religion. We have tried also to see more clearly what incomparable treasure we have in our own heritage from Jesus. We have tried to see just what the religion of Jesus was in relation to other forces of his day, and what it is in relation to ourselves and the whole world in our time.

We cannot have attained our goal in every regard. We have not learned all that is possible, nor all that we should learn, about the religions of mankind. At best we have come short of a full appreciation of Jesus. We know, also, that both in faith and in works we are still lacking. Though we may have come closer to an appreciation of Jesus' matchless personality, we have farther to go, and many things to do in demonstration of the acceptance of Jesus' principles. We cannot call him Lord, and fail to do the things which he commands. We cannot present him to the non-Christian world without a convincing demonstration that we ourselves accept and practice his precepts.

Let us not miss the great challenge of the situation which we have been reviewing lesson by lesson. We must press on. We may appeal to the example of the Apostle Paul. He counted himself not to have attained, Phil. 3:13. He gave expression to a strange paradox in Phil. 3:14, 15, asking those who are "perfect"

to "press on toward the goal." He suggested that they rely upon what they have already attained for the sake of getting along farther, v. 16. We who have continued through this course may work along from the base which we have established. Let us acquaint ourselves with some aspects of our study and work which we should keep in mind henceforth; namely: (1) there is movement and change in the world of religion; each religion which we have studied is a living faith, and a faith by which men live; (2) Christianity is a living faith, adaptable to any age and people, a moving force in an ongoing world; and (3) the faith of any man, especially the Christian, may grow from more to more. This may all sound very abstract. It is an attempt to apply to the field of this course the words of Paul. The faithful of each religion have been pressing on, and, let us hope, will continue to press on. There is the goal which we all would attain. It is the high privilege and solemn duty of true Christians to lead the world toward the goal "unto the prize of the high calling of God in Christ Jesus." It is well for Christians to realize that there *is* movement, and that all peoples have attained something. This makes possible the realization of the goal, for each man, or nation, must have a share in his own salvation. There are things which one must "do" in order to be saved.

CHANGE IN RELIGION

We have said now and then that religion is life. When we talk of life we make use of living things for illustration. When we talk of religion, we refer to religious people for illustration. We cannot talk of either religion or life in the abstract, or by themselves; they are very real. We say of some religions that they are "dead." By a "dead" religion we mean a religion which men once professed, but which no one follows to-day. The "living" religion has followers to-day. In the world to-day there are twelve "living" faiths, but some of these are dying. We can look forward to the time when only true religion will survive, and we should give ourselves to hastening the time. Jesus has set the goal and we must press on toward it.

Any one of us can recall aspects of the "dead" past. Once there were Aztecs in Mexico and Incas in Peru. There are still people in Peru and Mexico, but none who hold the religion of these ancient peoples. The Egyptians of to-day are followers of other faiths than those of the Nile valley three thousand years ago. Faiths have come and gone. It is all a process difficult to understand, but the bare facts are interesting, to say the least. Every high-school student has had occasion to marvel at some of the achievements of ancient peoples, and to ponder upon the fortune which raised other peoples to supremacy over them. He has seen faiths in mutual contest, and has read records of disaster on the one hand and victory on the other. Why have some faiths fallen and others triumphed? It has not always been because some ruler or powerful party has so determined. Governments, to be sure, have now and then established official religions. Constantine made Christianity the state religion of the Roman Empire. But no religion can endure permanently on such ground. Religion, to endure, must minister to the needs of the people, apart from politics or any other purely human activity. "Pure religion and undefiled" makes its own way.

PROGRESS IN RELIGION

Some religions have carried farther than others. Some have come to the end of their development and disappeared. Others to-day show signs of disappearing. There is religious restlessness over large areas of the earth. It is a day of challenge to all who are devoted to vital, effective religion. This is a distinctive day of Christian opportunity.

For the sake of understanding better what we are discussing here, we might appeal to Jesus and the Scriptures. Jesus said, you will remember, "Ye have heard that it was said to them of old time, . . . but I say unto you," Matt. 5:21-44. Jesus had a better way of life to offer than anything before known. Even though one might find in former Scriptures words similar to the words which Jesus used, we bear in mind that he not only put

new meaning into them but was himself the meaning of his words. For example, in Lev. 19:18, we can read, "Thou shalt love thy neighbor as thyself." But all such ideas are tucked away among very primitive and crude elements; they are the exception in the old order. In the new order they are standard, and are consistent with all that Jesus said and did and taught.

You may find similar statements, that is, words of high moral and spiritual value, among the teachings of Buddha, Confucius, Mohammed, and the Hindus, but they are found together with many other imperfect and impossible things. Exceptional statements prove nothing so much as the fact that there were gleams of true insight but no consistent and adequate body of teaching as a whole. Now and then men have risen to great heights of vision and understanding in China, India, or elsewhere, but never is there one to compare with Jesus, either in quality of character or consistent wholesomeness of teaching. There is every reason for the world's pressing on still farther toward Christ.

We might illustrate in still another way just what we mean. Take the Bible as a whole. It alone tells the story of unfolding religion. In the Old Testament every form of religion known to men is mentioned. In the story of Israel appears the clear process of religious development. During the days of the Patriarchs and the Judges, and even during the times of some of the prophets, images known as teraphim were worshiped by the Israelites, and used for magical purposes. (See Ezek. 21:21.) The people of Israel had their household gods and nature gods, and they made prayers and sacrifices to the spirits of the dead. As the years went by, prophets arose among the people who questioned and condemned these practices and ideas. The people gradually learned to do better. They learned better what the Lord really required of them. Once human sacrifice was allowed in Israel. Genesis, ch. 22, tells of the time when it was abolished. Abraham would have offered his son, Isaac, as a sacrifice, but God sent a ram to take the son's place. In time the prophets pointed out that true sacri-

fice was not made even with animals but with broken and contrite hearts. Men learned that God is holy and requires of them pure hearts and simple, trustful devotion. The story of religious development in Israel is most dramatic and illuminating.

Turn then to the New Testament. Read Heb. 1:1-4, where in brief words you may see the whole panorama of salvation unfolding. The writer of The Epistle to the Hebrews had in mind the previous record within Israel itself. We ourselves might properly apply the words to other areas, also; we might apply them in some such way as this: God, having of old time spoken unto the Hindus, the Chinese, and all the peoples of the earth through various men of insight and understanding, by divers portions and in divers manners, hath at last spoken unto men in his Son, whom he appointed heir of all that they had sought and found and hoped for. The relation of Jesus and his teachings to Israel and to Judaism is also the relation of Jesus and his teachings to the other faiths. That Jesus came of the line of David and shared in the heritage of the Jewish religion in no way limits the application of his Person and his message to the fulfillment of all faiths. The Jews were a people with peculiar capacity for religion. We have learned that other peoples, also, have been "very religious," as Paul said of the Athenians. Paul applied the gospel to others besides the Jews. We follow his example in our efforts to extend the gospel throughout our world, and we have in the gospel the same confidence that Paul had: "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1:16. We may add the long list of those whom we know to-day, especially those with whom we have become acquainted during the present course of study—Arabs, Indians, Chinese, and all the others whom God has made "of one," Acts 17:26, for whom the words of Jesus are truth and life, and for whom the Person of Jesus is full salvation.

CONCLUSION

Paul spoke of himself as pressing on. It is, after all, a personal matter. The evidence of a living faith is found in part in those

who profess it. The evidence of the power and progress of the Christian faith is seen best in Christians themselves. The spirit of Jesus working in any one of us is leaven for us and for the social order in which we move. The New Testament record says that Jesus grew, waxed strong in spirit, developed in wisdom, and found increasing favor with God and man, Luke 2:52. This is tremendous evidence of the development of the perfect. God was in Jesus reconciling the world unto himself, and Jesus became more and more aware of himself as fulfilling this purpose of God. He early began to be about his "Father's business," and gave himself to the utmost sacrifice on behalf of it. Followers of Jesus have shared his experience, and have themselves been instruments of God in carrying forward the divine plan of redemption, when they, too, have grown in wisdom and strength of spirit. Jesus left to his followers his life, which they expand, elaborate, and apply to every changing situation. "The kingdom of God is within you," Luke 17:21, said Jesus; it is a spiritual and not a worldly kingdom, John 18:36; his Kingdom must be our first desire, Matt. 6:33; and the faith we have must grow to fit our opportunity, II Cor. 10:15, and supply the ground for the Christian conquest of the world.

FOR FURTHER CONSIDERATION

What would it mean to a senior-high-school boy or girl to "seek . . . first" the Kingdom of God?

How have your religious views changed in past years? Do you look forward to further changes in your thinking?

What in religion does not change?

How can you "press on"? What are the immediate steps which you can take so as to become more loyal to Christ?

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